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# Calvinist CONTACT

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## Evangelism in Japan requires a different approach

by Ray Hommes

Rev. Hommes is a missionary to Japan.

A good sign of growth and progress in any person's life is the ability to genuinely appreciate someone who has a different way of looking at things. The missionary has always had to face this when a good idea, a well-thought-out project or a proven method falls on deaf ears or is greeted by the comment, "That won't work in this country."

Japan is a country that is presently bathing in the sunlight of an unprecedented economic miracle. She has risen from almost complete destruction following the Second World War to number one world position in industrial output per capita. I hear questions like, "What accounts for the phenomenal success of Japan in the world today?"; "Is it true that crime is not a serious problem there and that the families have closer ties than in the U.S.?"; or the comment, "They must be doing something right!"

Yes, it is true that Japan has the highest literacy rate in the world (99%) despite the fact that children cannot read the daily newspaper until grade nine; and it is true that Tokyo is one of the safest cities in the world even though it is the largest.

Having said all this, perhaps one could come to the conclusion that the same qualities and traits that have made Japan great have also contributed to a successful, prospering church which has been a powerful influence on the Japanese way of life.

But the Christian church in Japan is a distinct minority group (less than 1%) in society. It has experienced a slow growth which is hardly keeping pace with the yearly increase in population. Yet it can be said that the Japanese qualities of quiet perseverance and patient planning combined with the social traits of harmony and group loyalty have indeed given the church a distinctive Japanese character and have contributed to its evangelistic outreach.

These traditional qualities that form and mold the Japanese person must be seen in the light of other factors operating on the Japanese scene. One has to understand what a tremendous decision it is for a Japanese person to become associated with a new group of people who have some very strange beliefs, and follow a non-Japanese religion. This means dissociating himself or herself from other meaningful groups, usually from the family, which customarily is hostile to this flirting with the Christian faith, and utterly opposed to a family member becoming a baptized Christian.

It must also be realized that for 250 years, up until a little more than 100 years ago, Christians in Japan were subjected to what some historians say was the most brutal and cruel persecution at any time in the history of Christendom. Being a Japanese and conforming to a particular group in society, whether it be the Mitsubishi Company, Tokyo University, or one's immediate family, is very important for meeting the expectations society

places upon a person to live what they consider to be a healthy, normal life.

These are just some of the factors which have made evangelism so difficult in Japan; but despite the obstacles present, the Lord of the Church is using the Christians in Japan, with their God-given and traditional characteristics, in beautiful and exciting ways.

Much progress has been made within the past five years. The Eastern Presbytery of the Reformed Church in Japan has seen three new churches opened in the Tokyo area. Two new churches and five other pre-church house meetings started in an area about four hundred miles north of Tokyo called Tohoku. And the Reformed Church of Japan has sent two missionary families to Indonesia — all within the span of five years!

I believe that the same characteristics that have helped Japan economically and socially are being blessed and used by God in His Church; because included in those qualities are the faithful prayers of God's people who gather together every Wednesday evening for prayer meeting, a tradition which is practiced in all denominations. In an attitude of quiet submission and humble obedience to God, believers have stepped out with faith in new directions and through different ways of evangelizing and building up the Body of Christ.

One young church in the Tokyo area, for example, sent a convert of the congregation to seminary and was determined to establish a daughter church six train stations down on the same line; but it was equally determined not to begin the project until all the members were in favor and the vote was unanimous. So the church earnestly prayed for God to grant this harmony and finally after three years it was a unanimous decision!

The new church after only a few years is already seeking to become self-supporting. The need for harmonious relationships is a strong Japanese trait found in all groups and naturally in the church, too. In a congregational meeting, for example, a motion on an important issue, if passed by a majority of one vote, would cause the people to feel uncomfortable. The procedure of getting a unanimous decision or a harmony within the group is a sometimes tedious process, but in the long run usually makes for a more unified body of believers.

Most Japanese churches are small (the average church is 30 members), yet the expenses are high; therefore it is only with great sacrifice that a group can become independent and self-supporting.

About four years ago a graduate of the Reformed church seminary in Kobe began a church in the city of Yokohama in his rented home. His wife worked to support the family for the first two years as the church steadily grew to nine members, after which they could begin to support themselves together with a small contribution from another larger established church. Last year the church began to outgrow its small four-room house, and with the landlord's permission they were allowed to put an

extension on the house to seat up to 60 people, albeit very snugly. To make this possible the church members, now numbering 13, pooled together all their savings and gave it to the church free of interest for a period of three years.

That's loyalty! the same trait that causes Japanese companies to be so productive and their products to be so respectable on the world markets. This characteristic, when harnessed to God's power and Spirit, can move mountains. Presently one of our CRC missionaries is being loaned to an evangelism committee consisting of laymen and pastors. This committee has a burning desire to build many new churches, establish a Christian school and a Christian nursing home, and form a new presbytery in the Tohoku area by 1986, the fortieth anniversary of the Reformed Church in Japan.

The fact that the Christian church is a minority group in a complex social structure presents the necessity for different methods of evangelism. One such tool is matchmaking, which often involves the pastor's diligent and deliberate search for a good-looking, compatible Christian man to marry the single girl in his church because there just aren't that many single Christian men around. It also helps prevent the possibility of a future lapse in the girl's faith should she marry a non-Christian.

Most important of all, the church is blessed with a solid covenant home and family. Another evangelistic tool used by some churches is the Christian wedding ceremony which affords a good opportunity to bring many people inside of a church who wouldn't ordinarily step within her doors.

## Compulsory union dues place Ontario on road to serfdom

by Edward Vanderkloet  
CLAC Representative

Ontario's Progressive Conservative government, in a move that is not conservative and even less progressive, proposes legislation under which the deduction of union dues becomes an automatic feature of every unionized company. If Bill 89, introduced on June 3, becomes law, — and there are indications the government will try to push the bill through before the Legislature goes on summer recess — an employer must deduct and remit union dues from all employees the moment a union gains the bargaining rights. The compulsory checkoff, also known as the Rand Formula, is already a standard feature in British Columbia, Manitoba and Quebec.

In taking this step, the Ontario government demonstrates again how insensitive it is to the need for a society in which diverse convictions and aspirations are respected. The Rand Formula is a blunt weapon by which the majority, no matter how small that majority may be, imposes its will on all.

A good example is the current dispute between Blue Cross and the United Auto Workers. Last year the union obtained a bare majority in the representation vote and ever since has insisted on dues checkoff for all. When the new bill becomes law, it would force Blue Cross to deduct UAW dues from every employee.

The Rand Formula derives its name from the 1946 ruling by Mr. Justice Ivan C. Rand who imposed a checkoff on the Ford Motor Company after a lengthy strike by the UAW. However, in his deduction, Rand strongly warned against a wholesale application of his formula.

Said Rand: "I should perhaps add that I do not for a moment suggest that this is a device of general applicability. Its object is primarily to enable the union to function properly. In other cases it might defeat that object by

lessening the necessity for self-development. In dealing with each labour situation we must pay regard to its special features and circumstances."

It is therefore ironic that by making the Rand Formula a universal feature of unionized industries, the Ontario government does something which Justice Rand emphatically warned against.

To be sure, a mandatory checkoff is frequently unavoidable to prevent free-riding by selfish employees, or to stop an unscrupulous management from intimidating the workers and defeating the union. But such a checkoff should always allow the employees to direct their money to the union of their choice or to a charitable organization. (This arrangement is adopted in most CLAC collective agreements.)

The Ontario government is not only insensitive to issues of justice and freedom, it also seems to be out of touch with popular sentiments. Opinion polls have already for several years indicated the public's wariness about the power of big labour. There is a growing concern about the fact that our lives are more and more directed by powerful vested interests. Yet the forced dues checkoff strengthens the monolithic power of the mainline trade unions.

The New Democratic Party members of the Legislature have enthusiastically endorsed the bill and this may well ensure its adoption in the near future. Mr. Davis seems willing to go to great lengths to keep his minority government in power as long as possible. Nevertheless, we should voice our strong opposition to the proposed legislation and urge our M.P.P.s to vote against the bill. Only a loud protest from the constituency will make the M.P.P.s sit up and listen.

By introducing Bill 89 the Ontario government has taken another big step on the road to serfdom. Let us learn from the experience of Mrs. Thatcher, the British prime minister, that on this road there is a point of no return.

# VIEWPOINT

## The stars shine in Schuller's Crystal Cathedral

Dr. Robert Schuller's Crystal Cathedral is extravagant; he calls it God-glorifying. An audience of almost 3,000 people had paid \$1,500 each for tickets to inaugurate the \$16 million facility.

The huge structure will not be open for regular services until September. This mid-May service featured a concert by soprano Beverly Sills and was designed to raise funds to make the Cathedral debt-free by the time it opens.

The Crystal Cathedral is a showpiece. It is shaped like a star with four points. It is 415 feet long, 207 feet wide and rises to a peak of 128 feet. The walls and roof are formed by an intricate, lace-like web of white steel trusses sheathed in more than 10,000 two-by-six foot plates of glass that, in effect, are one-way mirrors, reflective when seen from the outside and transparent from the inside.

The Cathedral seats almost 3,000 people, has a choir loft for 120 and a 185-foot-long altar of red marble. Some of the interior work is not done yet. The ceiling will feature 11,000 little lights or stars, bought by donors at \$500 each.

The Cathedral is located in Garden Grove, California, just a stone's throw from Disneyland, the Hollywood Wax Museum and Knott's Berry Farm. The church's public relations agents indicated that the Cathedral will also become a major tourist attraction.

Those who took part in the inaug-

urating service apparently spent as much time gazing at the structure as they did listening to the soprano and many referred to the Cathedral as "the most important religious structure to be built since the Cathedral de Notre Dame de Paris."

The Cathedral is the obvious pride of Dr. Schuller who will celebrate his 25th anniversary as pastor of the Garden Grove Community Church when the Cathedral opens this fall. Dr. Schuller has hosted the Hour of Power television ministry for the past 10 years. The preacher, a minister of the Reformed Church in America, reaches a weekly broadcast audience on 145 stations in the United States, Australia, and Canada.

"We now have a building that really glorifies God as the Scriptures described it: 'The heavens declare the glory of God and the firmament shows His handiwork,'" Dr. Schuller exulted. "Finally, we have a church where the heavens can do their thing."

Dr. Schuller, a 53-year-old native of rural Iowa, established the Garden Grove church in 1955 and used the drive-in theatre's parking area for four years. He preached a Christian doctrine that blended a fundamentalist but not narrow view of the Bible with an optimistic look at life that offered followers hope that their problems could be solved by what he called "possibility thinking."

What are we to make of all of this? Well, even his colleagues within the Reformed Church in America seem somewhat divided about the merits of Dr. Schuller's ministry. Most of the criticism centres around the manner in which his visual ministry is carried out. Those worship services which are televised for his Hour of Power program are mere productions, I've heard said.

And yet, he is tremendously effective. He claims to have a television audience "in the millions" and the Garden Grove Church has a membership of more than 8,000. "If the church stops growing (in numbers) then it is a dead church," he once said. And that would apply to a church of 8,000 members as well as one of 80 members, he said.

I greet the Crystal Cathedral with mixed emotions. A recent issue of *The Wittenburg Door*, best described as a religious MAD magazine, carried a chart entitled/ What Can You Buy for \$16 Million? On one half of the page it listed numerous items. Something like: 100 missionaries to Southeast Asia, 500 tons of food to Laos, enough rice seed to feed 10 million, the list seemed endless. On the other half of the page it said: "Or build one church." It drove home a point. Do we spend \$16 million on a beautiful cathedral which would stand as a monument to God in the midst of a secular world or do we put that money to use in some form of diaconal work?

I suppose that I'm a born sceptic and there is a danger here that I would sit in judgment on what Dr. Schuller's motives were for building his Crystal Cathedral. Was it indeed designed as a tourist attraction? Will his television audience increase because of his glass church?

Dr. Schuller is an organization man. The office complex next to the church is ample witness to that. He comes across as a religious salesman and it seems to work: witness his membership of 8,000.

Hundreds of ministers and church leaders from various Reformed denominations from across Canada and the U.S. have received free trips to Garden Grove to hear about the "possibility thinking" concept from the man himself. Ministers are selected by a committee in Grand Rapids and their trips are paid for by Amway Corporation.

There have been several attempts to duplicate the Garden Grove concept in other areas of the U.S. and Canada. Just how many attempts there have been nobody really knows. But the Garden Grove concept doesn't seem to work elsewhere, simply because it lacks one major ingredient: Schuller.

And that, perhaps, is the saddest part about the Crystal Cathedral. The structure will probably outlast Dr. Schuller, its founder and creator. Will the church be able to survive his loss?

Keith Knight

## Rome maintains authority over Roman Catholic Church — Part 2

by Rev. Johan D. Tangelander

by Johan D. Tangelander

Popular Pope John Paul II is well travelled. He knows the tensions and issues of our modern times. But he doesn't permit deviation from traditional Catholic theology.

In a move to restrict theologians within the Roman Catholic church, the Pope has taken away the internationally known Hans Kung's right to teach theology in the church's name. Kung is no longer allowed to teach Catholic theology at West Germany's University of Tübingen. The suspension came after the Vatican's Sacred Congregation for the Doctrine of the Faith decided that "the teachings of Hans Kung, a priest, are a cause of the disturbance in the minds of the faithful."

In December, 1979, Edward Schillebeeckx, a Belgian Dominican priest-theologian and dean at Nijmegen University, was ordered for trial to Rome by the Congregation for the Doctrine of the Faith, the once dreaded Holy Office, of the Inquisition.

Schillebeeckx, who has taught in Holland for 22 years, served as the Dutch hierarchy's top theological advisor during the Second Vatican Council. He repeatedly raises the question: "How do we make the Christian faith relevant and understandable for modern man?" In search for answers Schillebeeckx tries to uncover the central thrust of the Biblical message. In his writings, he frequently refers to Scripture.

Is he a modern Martin Luther leading the faithful back to their Biblical roots? This is alas not the case. Schillebeeckx developed a theology strongly influenced by dialectical liberal Protestant theologians and existentialist philosophers.

Though his theology is characterized by a return to the Scriptures, it is combined with a depreciation of the historical view of Scripture. He interprets dogma in an evolutionary and existential manner. He writes about demythologizing and remythologizing of the faith. The old must be reinterpreted and a new formulation of the faith is needed.

Schillebeeckx goes to great length to stress the time-boundness of Scripture. For example, the writers of the Gospels spoke the language of their times and worked within the limitations of the cultural framework of their times.

Schillebeeckx denies the uniqueness of the Christian teachings on salvation. He says that through the revelation of God in Christ, we know that God in Christ has meant everyone (alle mensen) for salvation. The history of redemption is not the property of Christian religion, but thanks to Christ, it is co-extensive with all mankind. He also writes about anonymous faith. It is possible he claims, that wherever people are, they can come through their anonymous faith to salvation.

Schillebeeckx's view of Christ has come under fire by Rome. He claims that Jesus did not call Himself the Christ. Christ's death was not an atoning death. His bodily resurrection from the grave is questioned. He didn't appear apparently to His disciples. Schillebeeckx emphasizes the humanity of Christ far more than His deity to make the Gospel more relevant for the believers in our modern age.

Radio Vatican accused Schillebeeckx of being out-of-step with traditional Roman Catholic teaching. This use of official sources indicates that the Pope doesn't tolerate divergent views within the church. Furthermore, he seeks to shore up the traditional

teachings through discipline.

The reaction from the academic theologians is fierce. They are worried about "intellectual repression". In Britain, in an unprecedented act, the entire weight of academic theology has been put to Schillebeeckx's defence. Seventy Roman Catholic, Anglican and Free Church professors sent a letter to the Pope protesting the secret investigations by the Sacred College. The editorial board of the international theological journal *Concilium* also petitioned the Vatican, as they fear that censure would jeopardize the circulation of Schillebeeckx's views, and prevent Roman Catholic seminarians from hearing his position and hinder independent theological studies.

Rome has spoken. The Pope had the courage to call for discipline within the ranks of the church. He doesn't tolerate

anarchy. I do applaud doctrinal discipline. Yet I am disappointed. Not Scripture, but the Pope has decided on the issues. What else could be expected by the "progressive" critics? As Reformed Christians we bow for the authority of God's Word. And we have bound ourselves voluntarily to the Reformed confessions and promised to maintain them because they repeat what is taught in Scripture.

The Pope wants to maintain the orthodoxy of the church. To achieve his goal, he is using the ancient traditional approach - the church speaks, the Bible plays a minor role. Reformed Christians cannot rely on synodical pronouncements to settle matters. We have God's Word and the confessions. We have no hierarchy as our final court of appeal, but God's infallible Word. *Sola Scriptura*: Scripture alone should settle the issues of faith and practice.

## OUR FAITH, OTHER FAITHS

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# LETTERS

## Reformed Churches are weakening in response to world pressure

Dear Sir:

It was with shock that I read the decision by the synod of the G.K.N. to accept homosexuals unconditionally as full members into the church. Still more disturbing was the letter by Mr. Vanderlee published in the *Calvinist Contact* (25/4/80) in support of the decision.

Trends within the Christian Reformed Church over the past few years have indicated a steady weakening and deterioration of Reformed and biblical principles, and it is becoming increasingly alarming. The trend away from doctrine and total acceptance of God's Word as law towards an evangelical "love your neighbour at all costs" is seriously jeopardizing the church.

First, women in office, then Dr. Verhey, then Artificial Insemination by Donor and now homosexuals in full communion.

God expressly forbids homosexual activity as we note

in Leviticus 18:22 "Do not lie with a man as one lies with a woman, it is detestable" (N.I.V.). This is presumably the text Mr. Vanderlee alludes to as one that should be taken in its historical context. May I remind you, Mr. Vanderlee, that God does not change nor does his world, he remains from age to age the same.

To say that Christ never once mentioned homosexuality and then quickly scramble to John 3:16-21 for consolation is totally avoiding the issue. The central theme of Christ's ministry is salvation, salvation for those who repent from their worldly thoughts and actions. In Matthew 5:27-30, Christ expressly states that he who looks at a woman lustfully commits adultery and cannot enter the kingdom of Heaven, how then can a person who denies the God instituted institution of marriage and denies the basic creation order, "Male and female created he them" and instead

opts for homosexuality enter the kingdom? Never, it is as simple as that.

Any practicing homosexual cannot be considered a Christian as long as he or she continues to be a professing homosexual, let alone find acceptance at the Lord's table. Homosexuality is neither congenital or hereditary, it is rather a product of our sinful nature and our God-less society. It is a sin like adultery, theft or murder, a sin for which repentance and forgiveness must be sought. And remember repentance is not only asking, it is also a genuine striving to turn away from sinful inclinations. To accept the practice and avoid the struggle on the basis of "love your neighbour" is only hurting the issue and further deteriorating the power of the church.

"Flee from sexual immorality. All other sins a man commits are outside the body, but he who sins sexually sins against his own body." Do

you not know that your body is the temple of the Holy Spirit who is in you, whom you received from God? You are not your own; you were bought with a price. Therefore honor God with your body." (N.I.V.)

It is well to note that in general the Canadian and American churches are approximately five years behind our Dutch counterparts. That should give us five years to wake up. But does it? Five years in all probability will not suffice. Every year Synod is faced with an ever increasing agenda of contentious issues that boil down to a battle for the Bible. This year will be no exception.

This year Synod will be faced with an overture initiated by the Telkwa Christian Reformed Church requesting that Synod break all ties with the G.K.N. as a result of their decision regarding homosexuals. Let us hope that this overture may find unanimous approval and ratification by Synod. Every

year Synod is faced with contentious issues and is requested to take action, and every year Synod less than adequately white-washes the issues. Let us hope that the silver-tongued social workers and would-be evangelical compromisers meet with a biblically reformed No. No to women in office, no to human engineering and no to homosexuality, and that a genuine effort is made to return to the Bible as God's Word, infallible in nature, and as relevant today as it was to the Israelites of old. Our probing and analytical society has influenced our thinking to the point that we read the Bible with the attitude, "I'm from Missouri, convince me."

As Peter clearly states in I Peter 5: "Your enemy the devil prowls around like a roaring lion looking for someone to devour. Resist him, stand firm in your faith" (N.I.V.).

Henry Klooster  
Chilliwack, B.C.

## The church responds to Bill 4

The following letter was sent by the Council of Christian Reformed Churches in Canada to Ontario Premier William Davis with respect to Bill 4. It was dated May 23:

It has come to our attention that Bill 4 (An act to regulate the granting of degrees) and the Government's modified policy regarding post-secondary institutions threaten the future of the Institute for Christian Studies and the possibility of an undergraduate college as envisioned by the Ontario Christian College Association.

This threat to the existence and emergence of alternative institutions committed to a

Christian view of life and philosophy of education deeply troubles the members of the Christian Reformed Church throughout Canada, and especially those who live in Ontario. We plead with you to see to it that Bill 4 and the Government's educational policy are changed, so that all bona fide institutions will have the legal freedom to offer programs of study and issue post-secondary degrees, also in non-theological subject areas. Since the programs of study concentrate in the humanities and the social sciences, degree designations should not be restricted to those that are explicitly theological or religious.

The Christian Reformed Church and its members are of the deep conviction that human life in its entirety should be normed by the Biblical teaching that "all things" should be done in the service of our Lord and neighbour (see Romans 11:36-12:2). We believe that our academic studies should be pursued in the same spirit and for the same purpose. For that reason, many members of our churches, in active cooperation with fellow Christians, have established independent schools that seek to offer an alternative life-perspective and educational program. We have done so in the hope of making a distinct contribution to the development of Canada's national life.

We view the need for alternative post-secondary

institutions as essential complements to the Christian education we provide at the elementary and secondary levels. All of these schools are attempts to articulate the meaning of the Gospel for our societal responsibility and to assist the students to discover the importance of a Biblically obedient way of life that is of service to our God and fellowmen. We communally sacrifice millions of dollars for this unique goal, because we believe full-fledged Christian education, from kindergarten through university, to be a God-given responsibility from which we may not waver.

In light of the foregoing, we appeal to you to make it possible for the Institute for Christian Studies to continue its unique, degree-granting

programs for advanced studies, and for the Ontario Christian College Association to establish an alternative institution. We hope that you will indeed eliminate the "degree mills," but that, in the process, you will also take appropriate steps to safeguard the legal equality of educational opportunity needed by independent, post-secondary institutions to perform their special tasks.

We wish you much wisdom and a strong sense of justice in the execution of your vital responsibility.

For the Committee for Contact with the Government,  
Rev. J.G. Klomps  
Chairman

Rev. Arie G. Van Eek  
Executive secretary

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# CHURCH PAGE

## PASTORAL PONDERING

### Blest be the tie that binds

We all know that it is a sad fact that there are so many different denominations. Especially in the light of Jesus' prayer for unity in John 17, this is so. At the same time we may not just brush aside differences which are important. I, for one do not find the differences between the Canadian Reformed Church and ours to be very great. It all goes back to a break in 1944 that should not have taken place in the first place.

What does not help matters any is a statement I read in a recent bulletin of the local Canadian Reformed Church. It deals with a girl of their congregation who asked that her membership be sent to a Christian Reformed Church somewhere in Ontario. Apparently this girl's boyfriend is a member of the Christian Reformed Church. The bulletin went on to say: "I hope that she and her boyfriend will come to the conclusion that a person who wants to remain fully Reformed cannot stay there without danger to give in and lose the Reformed character either personally or even more for the next generation(s). When a church deviates from the truth and from a holy life for the Lord in obedience and flees from worldliness and does not return to God, it leads its members away from Christ. Let us also be aware of this."

One reason I quote this in our bulletin is to object to the statement that we are becoming unreformed, but more importantly, to encourage you to talk with Canadian Reformed people when you have the chance in order to get to a better mutual understanding of what we are all about. Hopefully, that will draw us closer together. Quotes like the one above — which are certainly less than complimentary — do not help matters any. Of that I am sure.

Rev. R. Koops,  
Grace Chr. Ref. Church,  
Chatham, Ontario

## Leadership crisis at the grassroots

In I Timothy 3:1 we read: "If any one aspires to the office of bishop (elder) he desires a noble task." Not many seem to think so today anymore. The task is now considered a burden. Most of those who are asked to serve re-act negatively. Very few prepare themselves spiritually through reading and Bible study to equip themselves for giving leadership in the church. This way, we are moving towards an epidemic of spiritual impotence. We are facing the question of obedience to Jesus' call to serve him.

The common answer that the consistory received upon informing people that the consistory wished to place them on nomination for office was: "I cannot serve." Different reasons were given. But were all these reasons truly acceptable to the Lord? Did it hurt to say no or were we glad to have an excuse? Of course, many were not asked at all. That signals an even greater problem. In many of these cases it meant that not enough spirituality had been demonstrated to make it possible to consider them seriously. Have we lost sight of the high calling and privilege of serving the Lord in office (see I Peter 5 and Hebrews 13)? Do we forget that great blessings may be ours if we serve the Lord willingly? And may families not trust that the Lord will bless them too when the husband and father is obedient to a call of God and devotes some of his time to consistory work? We do not love father, mother, wife, children, more than the Lord, do we? Can the church last long when most members say: "Let George do it"?

Let us turn over a new leaf. We must all give new thought to the call to serve. And we can trust the Lord to equip us for service when we prayerfully lean on him.

Rev. A.A. Van Geest  
Ebenezer Chr. Ref. Church  
Trenton, Ont.

Ancaster, Ont.  
— to Mt. Hamilton, Ont., Rev. H.R. DeBolster of Maranatha, St. Catharines, Ont.

Accepted  
— to Rehoboth, Toronto, Ont., Rev. P. Van Egmond of Abbotsford, B.C.

#### Time of worship

Georgetown, Ont., — For the months of July and August, the services in Georgetown will be held at 10 a.m. and 4:30 p.m. The Dutch services are combined as of May 1, with those in Trinity Towers, Brampton, every Sunday at 7 p.m.

#### Christian Reformed

Called  
— to Winnipeg (College Ave.), Man., Rev. John Zantingh of Dundas, Ont.  
— to Mount Hamilton, Ont., Rev. G. Bomhof of Mt. Brydges, Ont.

Declined  
— to Lethbridge (Maranatha), Alta., Rev. Martin Contant of

## Chatham Chr. Reformed and Presbyterians reviewed their common roots

Chr. Reformed and Presbyterian delegates from the Chatham churches met last Tuesday. There were 24 men from the 6 churches, three Chr. Ref. churches and three Presbyterian churches. We met because four years ago the Council of Christian Reformed Churches in Canada and the Presbyterian Church in Canada encouraged "local churches and pastors to nurture contacts with their neighbouring counterparts wherever there is sufficient affinity in confession and practice." It took us a while before we followed up on that advice, but when we finally did, the meeting proved to be a good experience.

Pastor Koops explained the purpose of the meeting, to get better acquainted since both denominations find their roots in Calvinism. Beyond that purpose we cannot really see too sharply at this moment. We may arrive at bridges and wonder whether they can be crossed. But that will be a concern for later.

Pastor Slofstra introduced a discussion on the Preamble and Ordination Questions of the Presbyterian Churches in Canada. In that connection, questions were raised regarding the authority of the scriptures, the authority of the Creeds and the need for church discipline. Rev. Dalzell of First Presbyterian Church responded to pastor Slofstra's remarks. We discussed the topics which were introduced as well as some other practical problems.

We had a frank and open exchange of thoughts. Our discussions were by no means conclusive. For that reason we decided to continue our contact. A committee will be formed, consisting of one man out of each church involved, with the mandate to prepare the agenda for another meeting in the Fall.

First Chr. Ref. Church  
Chatham, Ont.

## A senior citizen home for Alberta?

The deacons of the four Central Alberta Churches meet regularly every three months. It has been reported at our last two meetings that in some of these churches there is interest in starting a Christian Senior Citizen Home in central Alberta in the future. It was decided that each diaconate would ask their congregation to answer some questions to measure the interest in this project and see if more research should be done.

The deacons ask that everyone in the congregation please fill in the questionnaire and

## PRESS PARADE

place in the marked boxes at each entrance of the church by April 27. Thank you. The deacons.

Chr. Ref. Church bulletins,  
Edmonton, Alta.

## Society membership has its requirements

According to Art. 83 of our Church Order, we agree as a congregation that baptized members, having reached the years of maturity, but having failed to make profession of faith, and aside from their conduct of life in other respects, being unfaithful covenant members, become the objects of church discipline, and when they persist in sin, should be excluded from the church.

Before Consistory proceeds to exclude unfaithful covenant members, an announcement, without (ordinarily) mentioning the name, shall be made to the congregation with a request for prayer on their behalf. After that, advice of Classis shall be asked. After advice from Classis and before the final announcement of exclusion from the church is made, another request for prayer of the congregation is made, this time mentioning the names.

Our Consistory comes to the congregation with a request to pray, because we have such a member with whom the congregation and consistory have been visiting and communicating, but so far without the result that the member started to show in any way any change. There is no seeking any fellowship with the congregation, no coming to church, no interest at all in any activity or life of the church. Therefore, the consistory asks the congregation to pray to the Lord that the Holy Spirit may no longer be resisted. We as members of the church of Jesus should show more love and care for each other wherever possible, so that such wayward members may not accuse us of indifference. No name is given, but we must take it as an exhortation to mind each other.

Pray for wisdom for consistory and pastor to deal further in Christian love with this member.

Westmount Chr. Ref. Church  
Strathroy, Ont.

## Role of the youth pastor

In West End, there are 216 single young people (confessing and baptized) between the age of 14 and 30. If we were to add the young married couples who have not done profession of faith, this total

would be 268. This in itself is a small congregation.

The youth elders do not perceive the youth pastor as one who would take over the tasks which they are doing. Rather, we see such a pastor taking on the following responsibilities: acting as a leader and guide to an expanded team of youth elders; designing in co-operation with the youth elders and youth groups, such programs as will encourage our young people to become more active in the church and community; assisting both youth elders and parents in guidance of those youth who are having difficulty with their faith commitment; assisting in the education programs of our youth in terms of catechetical instruction, Sunday school, and others through recruiting and training of volunteers; working with Pastor Pols and the consistory as a whole in the care and guidance of our members.

Qualifications for such a person may include seminary training but should be particularly oriented to the individuals interest and skills in working with young people.

We would estimate that the costs associated with this proposal would range from \$18,000 - \$20,000 and cover salary and benefits for the pastor. As the individual is essentially a staff member, we do not feel it is necessary to provide housing. A car allowance may be considered depending on need.

It should be pointed out that in Calgary, the cost of such a pastor was nearly covered in terms of an increase in contributions from those who were under 30 following his employment over a year. We hope that you will join with us in giving this proposal serious thought and ask the Lord's guidance in directing our final decision.

West End Chr. Ref. Church,  
Edmonton, Alta.

## Mini-churches meet

After the service this evening, our mini-congregations will meet once again. The topic for discussion will be "Christian Stewardship and Ecology." Prior to these meetings, during the evening service, Dr. Hank Aay will present some of the basic facts relating to concerns for the preservation of our environment. Dr. Peter VanKatwyk will provide a biblical perspective on this topic area in his sermon. Some possible questions for group discussion will be provided. Your group convener will contact you to arrange a meeting place. If you have not as yet joined in these worthwhile group discussions and wish to be involved, please join now.

Chr. Ref. Church,  
Waterloo, Ont.

# Church News

# John Calvin talks about the role of the church in education

by Burt D. Braunius

Mr. Braunius is Assistant Professor of Christian Education at Reformed Bible College and a Ph.D. candidate in Education at Michigan State University.

Reformed people could do more to reflect the relationship of their Calvinistic roots to present values and programs for church education.

The catechetical role of the church is ignored in some circles and distorted in others. The attitude of many toward learning is simplistic and lacks resemblance to the Christian world-view of which the Reformed speak (or spoke) so highly.

This article identifies certain attitudes of Calvin and the Reformed heritage toward church education and learning in general.

The church is tenderly described by Calvin as the mother of believers. He says that "there is no other means of entering life unless she conceive us in the womb and give us birth, unless she nourish us at her breasts, and in short, keep us under her charge and government, until divested of mortal flesh, we become like angels."

In this analogy, Christian education must involve being nourished at the breast of the church; being fed and cared for by her. Therefore, Calvin sees the church as having the responsibility for providing the Biblical and theological learning to spiritually strengthen all who are under her care. Without her (the church's) nourishment, there is no normal spiritual development.

#### Catechetical learning

The organized approaches

to spiritual nourishment developed by Calvin were through the church and school, with the church being in dominant control. A primary means of nurture was through catechetical instruction provided by the church. Calvin prepared a catechism for children in 1537, based on the Institutes. It was called the Instruction in Faith and used as the basis for a Sunday noon catechism class. Civil penalties were placed on parents whose children did not attend. The importance of catechetical instruction for Calvin is especially seen in the "Articles Concerning the Organization of the Church and of Worship at Geneva," written in 1537. The Articles compelled children to be instructed in the Christian faith and examined by the ministers of the church periodically, and also compelled parents to instruct their children in the faith and be examined by ministers regarding their faithfulness.

The articles in part read: "The order which we advise being set up is that there be a brief and simple summary of the Christian faith, to be taught all the children and that at certain seasons of the year they come before the ministers to be interrogated and examined, and to receive more ample explanation, according as there is need to the capacity of each one of them, until they have been proved sufficiently instructed. But may it be your pleasure to command parents to exercise pains and diligence that their children learn this summary and that they present themselves before the ministers at the times appointed."

#### General learning

The church teaches Biblical truth, but it endorses as well the study of secular

knowledge. While the schools established by Calvin were the places for general studies, they were clearly related to the church. In Geneva the church regulated the school, appointed the teachers, and viewed secular subjects as necessary knowledge for the preparation of pastors.

Calvin identifies areas of learning worthy of study. These are referred to as the liberal and manual arts. Among the subjects are jurisprudence, philosophy, medicine, mathematics, logic, architecture, and government.

A statement of Calvin summarizing his value for secular studies reads: "As often as we happen upon the non-sacred writers, that light of wonderful truth which shines in them reminds us that the human mind is clothed and adorned by distinguished gifts of God even now no matter how much its integrity has been ruined. If we reckon that the only source of truth is the Spirit of God, we will neither spew out nor scorn the truth itself wherever it shall appear; unless we wish to insult the Spirit of God. For the gifts of the Spirit are not held cheap without condemning and disgracing Him...."

A knowledge of the secular subjects of the world supports the study of the Word and, knowing the Word enables the believer to identify truth in the world. The Ecclesiastical Ordinances for Geneva in 1541 assert that the study of the liberal arts is an aid to the acquisition of a full knowledge of Scripture. There is, therefore, an interdependency between a knowledge of general and special revelation.

#### Glorifying God

A significant theme of Calvin relating to education is the

glory of God. Peter Y. DeJong develops this theme practically in relation to Christian education. He quotes from Calvin's exposition of I Peter 2:9 and describes his application to catechetical instruction. "... God has favoured us with these immense benefits and constantly manifests them, that his glory might by us be made known ... all God's blessings with which he favours us are intended for this end, that his glory may be proclaimed by us."

The making known and proclamation of God's glory, Calvin says, is through catechetical instruction which preserves the church in the midst of the world and brings unity to all believers.

A further development of the concept of God's glory in education is in relation to one's philosophy of education. The point is that while a Calvinist studies secular subjects he does not attach himself to a (or a few) dominant secular label for his philosophy of education. Rather, he has a philosophy that encompasses all of life.

He does not identify himself as a Christian-idealistic, or Realist, or Pragmatist, or Behaviorist, or Existentialist, or Developmentalist, etc. Rather, he is a Christian who realizes that each philosophy and every learning theory has its own purpose(s) with its own supportive method(s). Each has its cause and effects. Therefore, each is limited to a purview which sees but a small portion of reality.

In contrast to being strung along by the narrow nooses of the numerous secular views of education, the Reformed Christian should have a big breadth of perspective because of his Biblical world

view. "The Calvinistic conception of the world embraces everything ... Calvinism maintains the thesis that in matters of a philosophical nature it is not: 'this or this,' but 'this and this.'"

The Calvinist uses the ideas and methods in society that are central to, consistent with, and complimentary of Scripture. Rejected are all theories and practices contrary to Biblical norms.

The Calvinistic educator, therefore, brings glory to God by studying the Word, by studying the systems of education, by evaluating the components of educational philosophies according to Scripture, and then by synthesizing that which is true into, what Waterink calls, an "organic system of pedagogics."

The Christian educator, consequently, is always in a state of dynamic synthesis. He is constantly growing in his understanding of God's truth and this truth is being organized into a systematic way of Biblically educating people.

A humble and limited attempt has been made here to capture several qualities significant to the church and learning from a Calvinistic perspective. Now, new questions come to mind.

Do we today view the educational ministry of the church with the same degree of seriousness as did Calvin? Should catechetical instruction be strengthened in our homes and churches? Do we see the clear interrelationship between general studies and Biblical studies? Are we willing to evaluate all kinds of knowledge so as to appropriate the truth? May God help us to deal with these issues in a way which brings Him glory.

## Minister accused of slavery gets ten-year jail sentence

LOS ANGELES (EP) — The Rev. Robert A. Carr, leader of the group called the Church of God and True Holiness, has been sentenced to 10 years in prison and fined \$5,000 for violating involuntary servitude laws. Indictments against Mr. Carr, 62, charged that he had held nine persons against their will, beating and starving them and forcing them to work for little or no pay at a poultry-processing company near his compound in Wilson, N.C. In sentencing Mr. Carr, U.S. District Judge, Andrew Hauk, described his conduct as "disgusting and heinous."

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## SMALL TALK

For no good reason at all, I woke up in the middle of the night. I turned over, hoping to go back to sleep again. Alas, it was not to be. I knew the symptoms. As the alarm clock on my night table ticked away the minutes between three and four a.m., I became more and more alert. In fact, my mind started to resemble a racetrack where thoughts chased each other in fervent pursuit.

One would come into focus and cause me to worry about the upcoming weekend when I was expecting guests whom I wanted to impress with a spotless house and an elaborate meal. I knew I wasn't going to pull it off because there was so much else to do besides.

As this worry faded another thought roared up to nag me about a presentation I was to make before our Women's Club. Why in the world had I ever accepted that invitation? I wasn't even remotely qualified, I now realized with cruel certainty. Another thought flitted by. I had forgotten to call my sister for her birthday. How utterly unforgivable! Amazing, how all my shortcomings and

inadequacies grew to unacceptable proportions as they zoomed into full view one by one. And how the 1001 bigger and smaller items on my agenda for the coming weeks, grew into merciless monsters. I was convinced I wouldn't be able to cope!

I tossed and turned in a futile attempt to break the vicious circle. The house was very quiet, everyone else was fast asleep. And, in unison with all insomniacs the world over, I resented that. I decided I'd had enough and flung away my covers.

With my legs dangling over the side of the bed I fished for my glasses and slippers. Carefully I made for the door and managed to open it without a sound. Making sure to miss a few creaks in the floor, I picked my way to the kitchen. The full moon splashed its light on the counter and made the fridge shine like new. With a glass of milk I shuffled to the living room and opened the curtains. All houses on our street were dark and quietly breathing in their sleep.

A lonely car whirred past and I

wondered about its mission. The boy next door had left his bike on the lawn and gone to bed with the reckless abandon of his youth. I sat down on the couch and sipped my milk. I listened to the distant whistle of a train and contemplated the familiar, shadowy contours outside and in my own house.

Then I remembered David.

Ages and ages ago, he, too, seemed to have known a lot of sleepless nights, according to the Psalms. He must have paced the floor of his tent or cave endlessly as he fearfully wondered what his enemies were up to next. Would he ever be king? Could he really trust God? He led a full life and had much to think and wonder about. His sensitive soul wrestled with many questions.

Sometimes David could not sleep because of his sins. Had that ever happened to me? I wondered as slowly but surely my own restless mind found its balance again. Hardly, I had to admit. Then, too, there were nights in which David didn't seem to mind lying awake at all. Witness Psalm 63. Or he would

spend his sleepless hours constructively. Witness Psalm 4. And David's God was my God. There should be a lesson in this for me.

Perhaps when next I would do battle in the watches of the night I would do well to take David's advice from Psalm 37 and counter every nagging, worrisome thought with a stubborn: "Yes, but I commit my way to the Lord; I trust in Him and He will act."

The birds were stirring already when I slipped back into bed and instantly fell asleep.

Ruthlessly, the alarm clock woke me at the usual time. Through my kitchen window, across the budding cornfield, I watched a freight train with bright orange boxcars roll along the track and the neighbor's cat sat washing itself in the warm morning sun on our fence. I made a note to call my sister that night and looked up a recipe for a very simple casserole which would have to do come Saturday. And with my mind's eye I winked at David who knew what I may know, that joy comes with the morning.

Lynn Miller



## PASTORAL COUNSELING

Loving ourselves

Ralph Heynen

In a Bible Class that I conducted yesterday the subject came up about self-love and selfishness. The Bible tells us that we ought to love ourselves, but we are also told that we are not to be selfish. Can a person love himself so much that he becomes selfish? Or can a person think too little of himself so that he has lost his love for himself?

In Christian circles it has often been said that people must learn to deny themselves and live sacrificially. They must be submissive. To many people this means that you must not love yourself, but you should reach the point where you love others more than you love yourself. I don't believe that Jesus had that in mind when He spoke these words. There's room for a love of self. The love for ourselves that all of us need is that we really feel the love of God and since He created us in His image, we must love ourselves. We ought to love the selves that we have become by the grace of God.

A mother will sacrifice for her baby. She does a great deal of work; she gets up at night, she gives constant care, she often lives by an impossible schedule of activities, but is she purely unselfish? Doesn't a mother find personal satisfaction that God has given her? Isn't she proud when the little youngster begins to smile, to talk or to walk? There's something that feeds her mother instinct and it makes her proud. And it's a good feeling and it's something she ought to have.

The pride of motherhood is something that is very rewarding. Those

of us who have been active in some of the helping professions do many things for other people. But there are personal rewards in them. It's a fact that we help others but at the same time we also help ourselves. We also feel good when we can do something for someone else. There is no such thing as pure unselfishness. Except when you look at the life of Jesus.

I meet many people who have a very low concept of themselves. Talking with them you soon get the feeling that this person doesn't have a great deal of self-love. On the outside, they may be confident, but on the inside they're scared babies. Or you may find people who will get into an argument with someone and after a very few minutes they will say, "Aw, well, you're right; I'm always wrong." It isn't much fun arguing with people like that, but on the other hand it also gives an indication of somebody who doesn't think too well of himself.

When self-love turns to self-hate it gets to be a very dangerous situation. And yet there are people who do this. A damaging aspect of self-hate is that it doesn't allow us to make a good appraisal of ourselves, our abilities, our strong points. We tend to amplify our weak points and we do little about the strong points we have. Someone made the statement that every person we meet becomes our teacher. There is some truth to this. We may be more highly schooled and educated than the man who fixes our car or the electrician

who comes to fix something in the home, or the man who sells us a book, but we learn from him. We don't become so enamored with ourselves and with our own powers and abilities that we refuse to learn from others. That is not self-love anyway.

We bitterly resent criticism. We get the feeling that we're overly sensitive about criticism but when we allow ourselves to fall apart because somebody has attacked us, it means that we haven't built up the kind of self-love that we ought to have. The attitude many people take towards their self-image has been compared to the little boy or little girl who runs around with a security blanket. When they go outdoors they will drag it through the sand, possibly carrying it around in their mouth, but they couldn't possibly take their afternoon nap without it. A lot of people need that kind of a security blanket. You find people who develop dependencies upon others. They don't have enough confidence in themselves.

We ought to teach our children to be more unselfish. There's a tendency to build a very selfish generation. As you live in a suburban community, like the one in which we're living at present, you see the magnificent homes that people have and the spacious lawns and yards, the marvelous landscaping and you notice two or three or more cars in the garage or driveway. The children have all kinds of toys, there are swimming pools, and they have everything that their hearts could desire. When a boy

gets to be 16 and gets his driver's license he also gets a sports car. Aren't we really encouraging selfishness? People are beginning to ask: What can I get out of it? What's there in it for me? Rather than, how can I best serve my generation or how can I do things for others?

I think it's a mistake to surround children with everything their hearts desire. There are plenty of obstacles that all of us have to meet in life and it's much better that they learn this while they're still young. A healthy self-image is extremely important.

Self-love is something that grows through the grace of God. We can love ourselves because of the fact that we know that God loves. When we've been brought up in a loving environment in our own homes, surrounded with all the tokens of love by our parents and relatives, then we too can respond with a sense of loving ourselves. Not selfishness, but self-love. We ought to show that love. We ought to be able to talk about it because we cannot really be loving others if we don't first of all begin by loving ourselves.

### THOUGHT FOR THE WEEK:

The Bible presents a marvelous picture of God. We see Him in the loftiness of His being, but also in the tenderness of His love. The real question you and I must face in life — what do we see when we look up? What kind of vision do we have of God?

# THE ADVENTURES OF THE JOLLY BAKER

by W.G. Vandehulst



93. He jumped off his horse and gingerly put the precious box at the foot of a tree. My it was heavy! What in the world did Bumble put into those raisin buns to make them taste so good? He would see in a minute. First he had to take the bit out of his horse's mouth so it could graze a while.

There, that was done. Now for the box. The light was becoming brighter.

The padlock was locked. No matter. He would pry the latch from the box with his knife. His knife? Where was his knife? A shock of fear went through him. Had he left it lying on the table in the inn last night? He had been forced to beat a hasty retreat before Mrs. Bumble burst in.

94. Yes, he must have left it there. Well, nothing to be done about it now. He would have to open the box some other way.

He cast about for a moment, but finally he had an idea. He pulled off one of his boots. With his spur he tried to pry loose the latch. Was it coming? Yes . . . the wood was cracking. A screw popped out and then another. The latch was loose. Carefully he opened the lid . . .

Strange! The first thing to meet his eyes was dead leaves. Ah, the secret ingredients must be underneath. Carefully he pushed the leaves aside. He didn't want to damage anything or toss out any of the ingredients. Strange? It looked like dirt—ordinary black dirt.

95. Dirt? Dirl! You couldn't put that in raisin buns. Ah, that clever baker! He must have hidden his secret under the dirt.

The quack-doctor kneeled beside the box and carefully scratched in the dirt. Sure enough, he felt something hard. Those must be secret ingredients. Yes, it was something cold and round. He couldn't see very well in the half darkness. Now he held it in his hand.

What's this? A stone! An ordinary stone! His heart dropped. Frantically he scratched and groped around in the box. Another stone, and another. And under them? More dirt and leaves.

In sudden rage he jumped up and tipped the box over. Now it was completely empty.

96. "I've been had!" he moaned. "Oh, that foxy fatso fooled me! Dirt and stones!"

In his rage he aimed a kick at the box that he had worked so hard to steal and on which he had pinned all his hopes. He would kick it to smithereens!

"Take that!" he snarled, kicking with all his fury. "Owowow!" In his rage he forgot that he had taken off his boot to open the box. "Owowow!"

He limped back to his horse. "I've been tricked!" he muttered. "Oh, how that baker must be laughing! But just wait Bumble! We'll meet again! Just wait!"



97. Morning had arrived. The inn was beginning to come to life. In the barn the donkey brayed as if to say, "My hay is all gone. Where's breakfast?"

Baker Bumble heard him braying and hurried out to the barn to tend him. But there was something else that made him hurry to the barn that morning at the break of day. He almost ran. He paid no attention to the donkey at first, but headed straight for the wagon.

He dove in the back and looked. Ha-ha-ha! He slapped his big baker's belly in glee. His laugh broke off. He heard something behind him. Startled, he turned around.

98. Who was that?

Staring at him with large, quizzical eyes was a little girl.

That donkey was acting so funny. And that fat man was acting so funny. She couldn't figure it out. But she wasn't scared. Not at all.

She had been standing in the early sunshine watching the chickens peck and scratch. Suddenly the fat man had dashed by her on his way to the barn. So she had toddled after him.

She squealed in delight as the fat man scooped her up and set her on the donkey.

"Up you go, you little ragamuffin. Say, Giddyap, horsey!"

"Yupity-up, horsey!" the little girl cried happily.

99. From the barn into the yard she rode. The donkey would have to wait for breakfast. First the cute little girl had to have a ride around the yard. Baker Bumble was in such a jolly mood this morning! He had forgotten all the woes and horrors of the night.

The innkeeper looked outside through the broken window. He saw the fat, jolly baker and the flop-eared donkey and his little granddaughter proudly perched on its back. He heard her squealing with happiness. And it made him happy too—so happy that he forgot the clatter and commotion the travelers had made during the night. He was grateful for Baker Bumble's kindness to his grandchild.

100. He joined Baker Bumble in the yard for a friendly chat and promised him the best breakfast he had ever had. He didn't say a word about what had happened during the night.

The sun was shining, the chickens cackling contentedly, and the innkeeper and the baker chatting like old friends. The little girl also chatted and laughed along. All was sunshine and joy.

All except Mrs. Bumble. She was crabby. But she was alone, so she could not spoil the morning for anyone else. When she climbed out of bed her cap was wrinkled and twisted about her neck. Her best skirt and jacket were shapeless and shoddy as old rags. Both of her slippers were lost. "Awfull Awfull" she grumbled, blaming not herself, but everyone else.

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# Mental Retardation: exciting possibilities

by Gerald Oosterveen

*Rev. Oosterveen is chaplain at the Dixon Development Center for the Mentally Retarded in Dixon, Illinois. This is the last of three parts.*

Some very exciting things have been happening recently which make it appear that the long period of benign neglect of the retarded is at last coming to an end. Government on all levels, stimulated not so much by compassion perhaps as by compelling court decisions, are developing programs aimed at providing new opportunities for persons with handicaps. Though many programs admittedly look considerably better on paper than in real life, trial and error may be expected to separate what works from what does not.

It is no secret that our churches have not taken the lead in providing humane care for the retarded in a Christian setting. Members of some churches, however, have joined efforts with others and responded to the challenges posed by the presence of handicapped persons in the church. No longer content to sit back and wait, they have tackled apathy and obstacles and produced results to be proud of.

The real and urgent need for Christian group homes for adult retarded persons is already being met in several areas of the United States and Canada. In Michigan, Pine Rest has constructed several group homes. In the Chicago area, construction may soon begin

under the auspices of Bethshan, a spin-off from Elim. In Northwest Iowa, Hope Haven is still a viable organization after some difficulties a few years ago. On the West Coast, there is Salem Christian Home in Ontario, California, and Cascade Christian Home in Lynden, Washington, Bethesda, in British Columbia, and Rehoboth, just being organized in Alberta, prove the people in the Canadian West have not been idle, either. In Ontario, several homes have been opened by an organization, Christian Horizons, which has the enthusiastic support of many Reformed and Christian Reformed people. Other homes may be in existence elsewhere of which I am not yet aware.

Though the number of persons finding a home in Christian surroundings is still small, the exciting principle has been undeniably established that where there is a will to do something, a way can be found. Other denominations are active as well, notably the Lutherans. Good Shepherd Home of the West, for example, has four homes in California, one in Oregon, and one in Colorado. Despite the Lutheran influence, some of our retarded may possibly find here a fine home as well.

Equally exciting is the cooperation between members of various denominations. Cooperation will prove so much more productive than competition. Theological differences between supporting churches mean less than nothing to the retarded persons inhabiting the home. They merely prosper in the warm

Christian atmosphere. More people in more areas will have a home when the support for a Christian home is united but widespread. If nothing exists in an area where there is a definite need, a church or group of churches should take the initiative. Who does it, whether the deacons or some task force, is not important as long as something is done. One important thing to remember, however, is that any home should be located within a community where there are work opportunities for the residents and recreational facilities. A quiet, sheltered area in the country does not assist in integration but fosters the outdated concept of segregation. Out-of-sight still means out-of-mind.

Private facilities must ordinarily be built with private funds. Churches can assist by endorsing fund raising efforts. Running costs are covered largely through resident income from social security, pensions, or work. Diaconates, can help by making up the difference, either through support of the family or the resident. One of the recommendations of Synod of 1979 was that deacons share the financial burdens of families, something which usually will be necessary.

Parents wonder how they can provide some money which will bridge the gap between income and expenses for their child for many years to come. Some disinherit their other children while leaving everything to the handicapped one, either directly or via a trust. Ironically, rather than

provide a small additional sum for many years, the net effect of this practice is to disqualify the handicapped person from receiving any public funds until all money is gone. Some states which provide help even attach trusts which were considered safe. In Illinois there have been at least two instances where the state has sued the estate of parents before it was even divided, attempting to take money intended for all children to pay for the care to one. Though lawyers not familiar with these special problems tend to disagree, families are increasingly advised to disinherit their handicapped child completely and make certain he will receive no money either from the estate or from the insurance policies. For more on this see *How to Provide For Their Future* (National Association for Retarded Citizens, P.O. Box 6109, Arlington, TX 76011), or *Estate Planning for the Parents of Mentally Retarded Persons*, (Canadian Association for the Mentally Retarded, Kinsmen NIMR Building, 4700 Keele Street, Downsview, ON M3J 1P3).

Again the church comes into the picture. Local associations for retarded citizens sometimes become legal advocates and/or guardians of individual persons. It should be explored whether the church, to which the handicapped persons are already linked through membership, can function in this capacity and how this can be best accomplished. It should be further explored whether parents can leave their money to the church with no strings attached but upon the assurance that the church will

do whatever must be done to provide Christian surroundings for the handicapped person. This takes a great deal of faith on the part of parents and a real commitment on the part of the church. But should not the complaint, "If only we could depend on the church," be changed to, "Of course you can depend on the church"? Especially where the handicapped person stays in his home community, which should always be the ideal, the church can do so much more than a distant brother or sister.

I continue to dream, and, at this point hasten to make clear that anything I write now is my own opinion and not necessarily the opinion or the finding of the study committee of which I am a part. But would it not be extremely helpful to the church and to families of the retarded if there were some office or person to whom anyone could turn for help in finding information about resources or facilities? Perhaps this resource person could be funded in cooperation with the Reformed Church, since on the local level there is already so much cooperation in this area. The Reformed Church, after all, has exactly the same problem and almost the same numbers as we do. They can also use information.

More needs to be done to assist churches who want to establish religious education classes for the retarded but who often are frustrated in their efforts to find suitable materials. While perhaps it is not necessary to produce our own material, it would be most helpful if seekers could be

Cont'd on page 12

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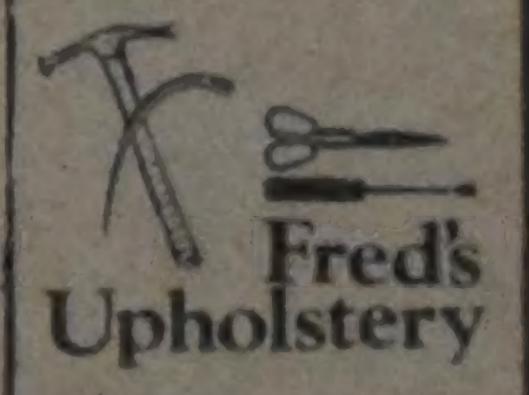
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# Future ministers interviewed, budget set by Calvin board

by Martin G. Geleynse

*Rev. Geleynse is minister of the First Chr. Ref. Church of Montreal and a member of the board of trustees of Calvin.*

The May meeting of the Board of Trustees of Calvin College and Seminary was held on campus in Grand Rapids, Mich., from May 19-22. As is the case every year in May, the Board dealt mainly with matters concerning the Seminary.

On Wednesday, 36 seminarians were interviewed for candidacy for the ministry of the Word in the Christian Reformed Church. Their names will now be placed before synod in June with the recommendation that they be declared eligible for a call.

On Thursday, 21 men were interviewed by the Board and obtained a licence to exhort in the churches. These men stand at the beginning of their seminary career and will go out into the churches for the first time.

In view of the fact that a

persistent criticism is heard from the churches about the lack of competence in preaching, the Board was very much concerned to make this a special matter of attention. And I hope that the readers of this report will take note of this. It is important for our people to know that such criticism is heard and that the Board is seriously trying, in cooperation with the seminary faculty, to bring about improvements in this area. But something like this does not happen overnight and it would be helpful if the churches would give us time.

On the whole, the Board was again impressed by the level of spiritual maturity displayed by our students and by their sincere commitment to the Christian Reformed church and all that it stands for, including a readiness to give account of what they believe. It is our prayer that the churches may receive them gladly and that our Lord may use these men mightily in His kingdom.

Another area where criticism is frequently heard these days has to do with the doctrinal purity of the Seminary faculty.

Also on this particular occasion the Board heard expressions of criticism and concern as to the direction in which the Seminary is going. It is therefore important to note that the Board has appointed "a committee of five members of the Board, two biblical scholars and a natural scientist to study the response of one of the professors to issues which have been raised concerning the necessity of re-examining the nature of the biblical narrative in Genesis 1-11 in the light of data from cultural anthropology."

This decision was taken in response to a letter received from one of the students and in response to a request for help on the part of the professor concerned himself.

It is hoped that our readers will take note of this also. Criticism of this nature is heard and the Board is sincerely trying to do something about it, and to help the faculty in its very difficult task. We live as Christians in a world which is rocked by all kinds of strange and false teachings. Our Seminary stands in the heart of

that storm and the professors are not locked up in any ivory tower, but they stand on the frontline facing the enemy. And they know it, because they are the men who are called upon to equip the young men of the church for ministry in a dangerous world and an embattled church.

The Board of Trustees is deeply grateful to our God for giving us a faculty which is committed to Christ and His church without reservation, and wants to do everything it can to support the faculty, to assist them and to back them up in their difficult task. These men need much prayer and we hope that our churches will remember this. Please pray also and especially for this particular committee as it tries to clarify issues and so to help the professor concerned in his struggle to be faithful to the Scriptures.

## Racial minorities

A matter which has taken up much of the attention of the Board in the last couple of years has to do with the ministry of the church to and by racial and cultural minorities. We

were happy therefore to be able to authorize the employment of the Rev. James White, the former pastor of the Manhattan CRC, for teaching and consultation services for Calvin Seminary for the year 1980-81. This is a part-time position equally shared by SCORR and the Chaplains' Committee of synod.

The Synod of 1978 adopted recommendations concerning seminary internships, which make it possible that in certain cases such internships may be subsidized out of the Seminary budget. The Synod of 1980 will be asked to continue this funding for an additional two years because not enough use has been made of this fund to determine the need for it. Churches should take note of this. In certain cases there is a possibility to receive help in paying the expenses of a seminary student intern.

The faculty of the Seminary has not yet been able to find a person to occupy the chair of Moral and Philosophical Theology. For the coming

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## Future Ministers interviewed . . . cont'd.

academic year therefore Dr. Harvey Smit will again be asked to teach the required course in Apologetics and Dr. Henry Stob will be invited to teach the required course in Philosophy of Religion.

### Budget matters

As far as the finances are concerned, the total proposed budget for College and Seminary for 1980-81 stands at \$13,557,200. Of this amount \$1,090,900 is designated for the Seminary. It is interesting to note that it is estimated that

it will cost \$3,248 to educate a college student. Of this amount \$2,560 will be financed through tuition, \$534 through the quota from the churches and \$154 from other sources.

On the other hand it will cost \$6,234 to educate a seminary student. Of this amount \$4,690 will come from the quota and the rest from tuition and other income. The tuition for the Seminary will be \$1,305 per year.

These figures can be approached from a different angle. The budget shows that 16% of the total college costs will be financed through the quota, but 75% of the total seminary costs will be covered by the quota. Of the total estimated \$2,608,000 quota income, 71% will be used to finance college operations and 29% will be used to finance the Seminary.

If the Synod of 1980 adopts the proposed quota the operations of the organizations will be run at only a very slight deficit. The finances of our schools are very healthy.

On May 24, the president of the college conferred degrees upon a total of 814 graduating

students. This is the largest graduating class in the history of the college. And the Board was happy to hear that again for the new academic year enrollment projections are high. So high that the Board decided to approve an extension to the Heyns dormitory, which will provide accommodation to 126 resident students. This is reason for joy, especially in the light of a steadily declining enrollment in other schools.

Alumni of the college will be interested to hear that Dr. Nicholas H. Beversluis of the education department and Dr. T.P. Dirkse of the chemistry department are retiring this year. The Board honored five members of the faculty for completing 25 years of service to the college. They were Alan Gebben, biology; Ann Noteboom, speech; Bernard TenBroek, biology; Richard Tiemersma, English; and Ernest VanVugt, registrar.

Finally two program notes. Although in almost every meeting the Board has to approve new courses or course descriptions, this time it was with some excitement that we approved a recommendation of

the Educational Policy Committee "that the college proceed with the establishment of a cooperative program with Hope College leading to a Bachelor of Science in Nursing degree." Once this program is in operation it will mean that our girls can take their complete nursing training at Calvin. Surely this is very welcome news.

Secondly, the Board was very happy to appoint Dr. Allan Aubrey Boesak of South Africa as the multicultural lecturer for 1980-81. Dr. Boesak is well-known in South Africa and in the Netherlands as a lecturer and editor and a leader in the Christian student movement. He received his doctors degree at the Theologische Hogeschool in Kampen in 1976.

It was a good meeting of the Board in which much time was spent in reflection on our commitment and the direction of our schools as institutions of Reformed academic training in a non-Christian world. Please do not forget to pray for the Board, the faculties and the students, that the Lord may guide them and keep them and make them strong in the power of His might.

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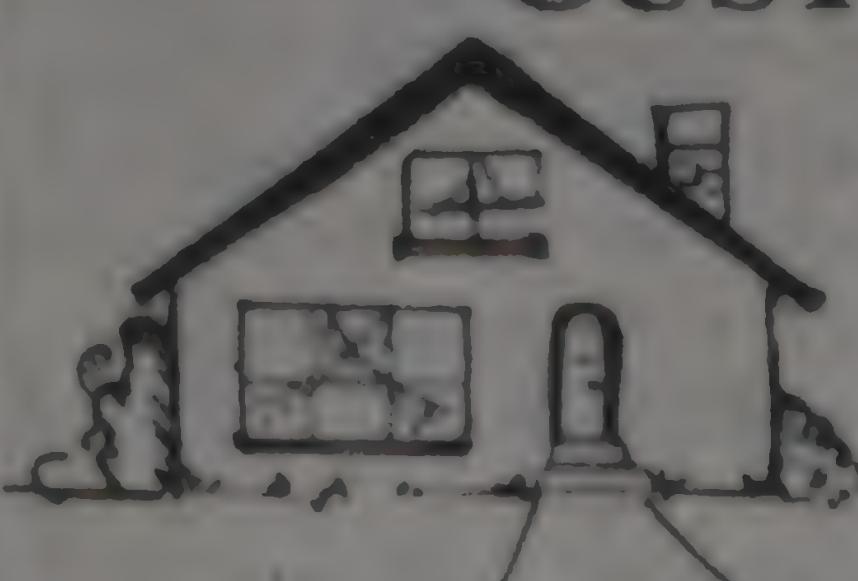
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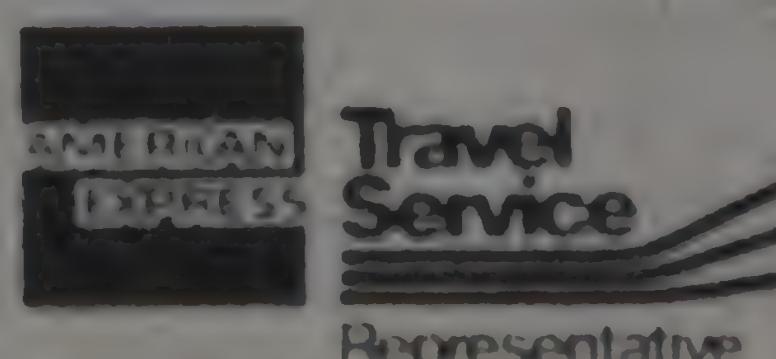


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## Mental retardation — continued . . .

brought into contact with providers. Pastors also are often frustrated in their attempt to find information that may help them in ministering to families with these concerns. A useful little handbook that provides some insight is *A Handbook For Pastors*, available from Parents and Friends of the Handicapped, Evangelical Concerns, 1601 S. Clarkson, Denver, CO 80210. The seminary could perhaps provide a class, or at least a seminar, to give prospective pastors some insight into the specific issues they will

unquestionably encounter but fail to deal with out of ignorance or inability.

Where there is a family with a handicapped child, or where there is a group home with several such persons, the church can render a real service by including those persons in its activities, by providing responsible persons to relieve parents or houseparents for a few hours of needed respite. Societies could adopt a person to remember at special times, like birthdays. The opportunities for service are limited only by ingenuity and willingness to serve.

Whatever is done, if it is to be successful over the long run, must be done in the realization that the handicapped are persons — not sick, or sub-human, or criminal, or objects of pity, or "angels unaware" — but persons much like you and I, except for their disability, with the same needs and emotions. I firmly believe that no person is ever utterly and irredeemably useless but that even the most severely handicapped fill a worthwhile place. Dietrich Bonhoeffer wrote, "Lazarus ... was devoid of any

social usefulness and a victim of those who judged life according to its social usefulness; yet God held him to be worthy of eternal life. And where if not in God should there lie the ultimate criterion for the value of a life?" So it is with the handicapped.

The Christian Reformed Church has made a small beginning. Much more remains to be done for the handicapped, however. This is where the study committee needs your help. All pastors have recently received several questionnaires which should be passed on to families of the handicapped. If you did not get one, but have a handicapped family member at home or elsewhere, obtain a questionnaire from your pastor or from the committee's chairman. He is: Dr. Richard E. Honskamp, Calvin College Sociology Department, 3201 Burton Street, S.E., Grand Rapids, Michigan 49506. Your response and cooperation is important to furnish us with the best data on which to base future recommendations. Working together, we can help the handicapped.

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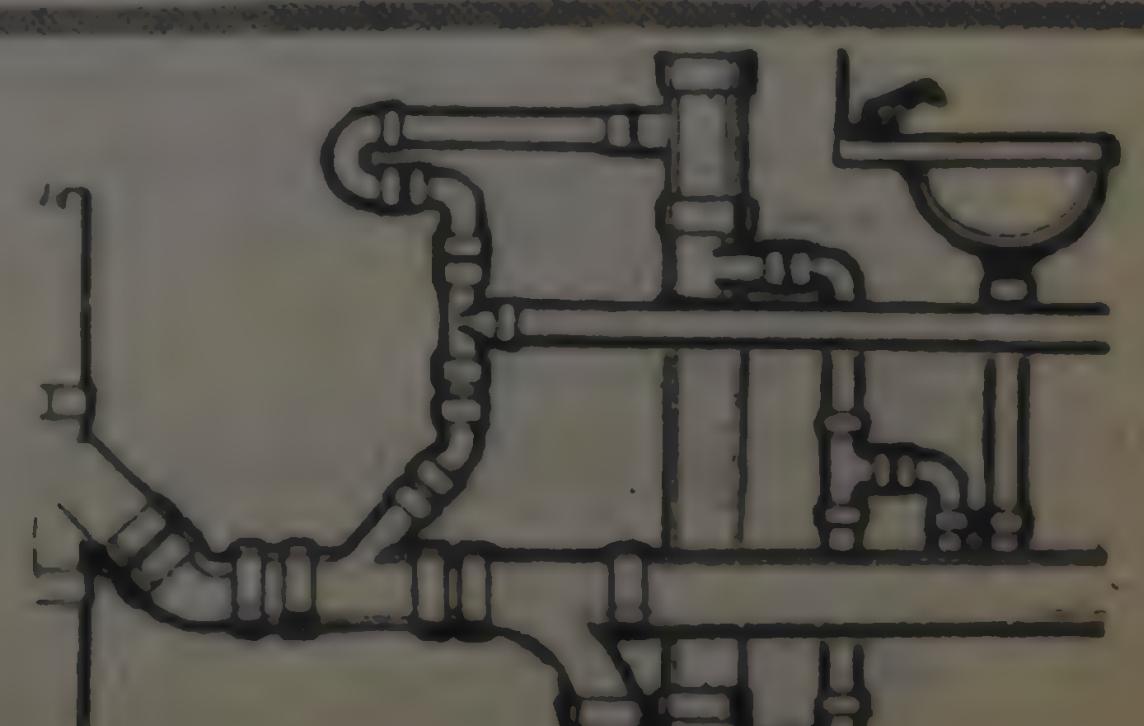
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# Extremisten in de kerk

## Een 'fop' gedicht

U zult wel vragen: wat is dat voor een gedicht? Nu, het doet de ronde in verschillende Nederlandse bladen. Oorspronkelijk is het een Frans gedicht. U kunt het vinden, volgens Kerknieuws, in het tweede deel van 'Calvijns beginsel voor de zang in de eredienst' een beroemd werk van de bekende ds. H. Hasper, blz 130 en 131. U vindt het daar in het Frans en ook in de Nederlandse vertaling. Hij vertaalt dat Franse gedicht als volgt:

Ik zweer van harte af  
en Luther en zijn staf.  
Ik zal voortaan verzaken  
wat Luthers vrienden spraken.  
'k Bestrijd ook even zeer  
de kern van Luthers leer.  
't Is nodig af te breken  
wat Luther ons kwam preken.  
God laat ter helle gaan  
wie volgt een Lutheraan.

Den paus en 't rijk van Romen  
heb ik nu aangenomen.  
De mis en wat zij leert  
wordt door mij hoog vereerd,  
het vagevuur, zijn lijden  
zal troost en rust bereiden.  
Het ganse Roomse hof  
verdient slechts eer en lof.  
En ieder kind van Romen  
zal in de hemel komen.

Wat moeten we daar nu mee aan? Zo'n vreemd gedicht. Het is echter een z.g.n. fop-gedicht.

Men hield er vroeger blijkbaar van om zulke gedichten te maken. Als je de regels, soms zelfs hele strofen, anders rangschikte, kwam er iets heel anders voor de dag dan u eerst las. Dat is met dit gedicht ook zo. Het komt uit Frankrijk. Daar werd in de tijd der kerkvervolging bij huiszoeking vaak gezocht naar reformatorische literatuur. En als zo'n geschrift gevonden werd konden de bewoners er op rekenen dat zij danig onderhanden genomen werden. Vonden de huiszoekers echter het boven gedrukte gedicht dan gingen zij meestal weer gauw weg want zij kregen door dit gedicht de indruk dat zij bij een echte Rooms-Katholiek bezig waren de boel onderste boven te halen.

Als deze twee strofen boven elkaar gedrukt of geschreven waren dan was er door de Roomse inquisitie niets op aan te merken, maar o wee als men bemerkt dat ze naast elkaar moesten worden gelezen, dan kwam de echte overtuiging van de bewoners aan het licht, want dan lazene:

Ik zweer van harte af den paus en 't rijk van Romen,  
en Luther en zijn staf heb ik nu aangenomen.  
Ik zal voortaan verzaken de mis en wat zij leert;  
wat Luther's vrienden spraken wordt door mij hoog vereerd.

'k Bestrijd ook even zeer het vagevuur, zijn lijden;  
de kern van Luther's leer zal troost en rust bereiden.  
't Is nodig af te breken het ganse Roomse hof;  
wat Luther ons kwam preken verdient slechts eer en lof.  
God laat ter helle gaan een ieder kind van Romen;  
Wie volgt een Lutheraan zal in de hemel komen.

Aan het eind gaat de dichter over de schreef. Het sjiboleth is niet Rome of Luther, maar aanvaard u Jezus Christus als uw volkomen Heiland en Zaligmaker, of niet?

Het is interessant te lezen hoe men in het verleden, in de dagen van de Roomse inquisitie, trachtte de inquisiteurs om de tuin te leiden. Het was een barre tijd waarin een van die inquisiteurs zei: we willen wel honderd personen verbranden ook al is er slechts één echte ketter onder hen. Ik ben de naam van deze inquisiteur vergeten. Hij heeft echter ook van de Roomsen geen standbeeld gekregen, en is zeker niet heilig verklaard.

Noot: Het werk 'Calvijns beginsel voor de zang in de eredienst, verklaard uit de Heilige Schrift en uit de geschiedenis der Kerk' is een tweedelig standaardwerk van H. Hasper dat 1921 bladzijden telt, 325 gulden kost, en in de handel wordt gebracht door de Uitgeverij De Vuurbaak te Groningen.

J. VanHarmelen

door Rev. Leonard T.  
Schalkwyk

Het is een gevaarlijke tijd waarin wij leven. Er worden heel wat stokpaardjes met geweld doorgedreven. Als die paardjes nu ook nog blindkleppen opkrijgen, is het hek helemaal van de dam.

Op politiek gebied zijn er voorbeelden voor het grijpen. De Ayatollah Khomeini is zo fanatiek, dat er niets goeds meer overblijft van de Sjah, de Amerikanen en een heel rijtje andere mensen. Het moet toegegeven worden dat niemand volmaakt is, maar de gloed waarmee de haat onder het volk wordt aangewakkerd, begint duivels te worden. Zij, die een gematigder lijn willen volgen, hebben geen schijn van kans. Hun woorden vallen op dove oren. Terwijl wat de Ayatollah zegt de grens van onfeilbaarheid allang overschreden heeft.

Het referendum in Quebec vertoont gelijke tendensen. Wie een bordje met 'non' op zijn grasveldje voor het huis heeft staan, wordt in verschillende straten al met de nek aangezien. Want de goede lijn is die van Monsieur Levesque.

In Ierland is Katholiek of Protestant ... voor velen waarheid of leugen. Er is geen tussenweg. In Cambodja werd

een bepaalde vorm van communisme doorgedreven door Pol Pot. Miljoenen lieten het leven en de vluchtelingsstroom werd onoverzichtbaar.

Dit is nu alles diep tragisch en doet de politieke wereldverwarring snel groeien.

Tragischer is het als eenzelfde trek waarneembaar wordt in de kerk. Een houding van: „Mijn mening is de enigjuiste en daarom zijn de rest van de kerkmensen er „viesnaast" of op zijn best dooie pieren."

De snelle opkomst van cultes is op dezelfde leest geschoeid. De extremist zegt: „Durft u mij tegenspreken? Maar ik heb een speciale openbaring van God gehad, dat het zo is als ik het zeg. U wilt toch niet tegen God argumenteren?" Zo wordt elke discussie uitgesloten, want discussie zou ongeloof betekenen.

Calvijn is altijd bekend geweest om de gebalanceerde kijk op dingen. Terwijl hij het gevaar van de geestdrijvers zag, ontkende hij niet de macht van de Heilige Geest. Bijvoorbeeld, in ons doopsformulier wordt die Geest elf maal genoemd. Kennelijk was Calvijn niet bang van de Heilige Geest.

Terwijl voor Calvijn de uitverkiezing een bron van onbe-

schrijfelijke troost was, stonden later de hyper-calvinisten op, voor wie de uitverkiezing een bron van onbeschrijflijke angst of gevechtslust werd.

Calvijn deed geen water in de Evangeliewijn om de lieve vrede te bewaren. Hij was geen „middle-of-the-roader", die alle partijen gelijk gaf. Maar een Calvinist is iemand, die het goede in een ander kan zien, zonder nu alles klakkeloos over te nemen.

Een dezer dagen kwam een voorbeeld van extremisme mij onder de ogen. De editor van *Calvinist Contact* zond mij een boek ter recensie toe. Ik had er direct positieve interesse in, want het komt van de Back to the Bible Radio Hour in Grand Rapids, Michigan. Deze organisatie doet veel goed evangelisatiewerk. Het dagelijks meditatieve boekje „Our Daily Bread" wordt ook in verschillende Christian Reformed gezinnen met veel waardering gelezen. De kinderen zijn er dol op. Het is uitstekend evangelisatiemateriaal, omdat de eenvoudige anekdotes en gedachten de ongelovige toespreken. Ik heb er zelf met veel zegen mee gewerkt.

Nu was daar op mijn bureau een heel boek van hen over

Vervolg op pag. 14

## PERSOVERZICHT

• De regering in Ottawa wil meer profijt van inkomstenbelasting hebben en het plan is om verschillende belasting-aftrekkingen op te heffen. Die aftrekkingen waren bedoeld om inkomsten-inkrimping ten gevolge van inflatie tegen te gaan. Die inflatie gaat maar door: sinds verleden jaar is de prijs van levensmiddelen met tien procent gestegen.

• Onze Minister van Buitenlandse Zaken, Mark MacGulgan, sprak zich nogal kritisch uit over het Amerikaanse buitenlandse beleid vooral ten opzichte van Rusland.

• Trudeau klonk wat vreedzamer deze week in de samenspraak met Alberta over komende olieprijzen. Dat het meer gaat kosten staat als de spreekwoordelijke paal boven water. Trudeau zei dat de regering in Ottawa er niet over dacht om zelf de prijs te bepalen.

• De R.C.M.P. nam maar liefst eventjes 22 ton marijuana in beslag aan de kust van Nova Scotia.

• De Progressive Conservative Partij gaat een congres houden in februari 1981. Er zal dan beslist worden of Clark de partij blijft leiden.

• In Amerika is Carter nu verzekerd van de nominatie voor het presidentschap voor de Demokraten, maar Kennedy blijft doorvechten hetgeen de Republikeinse kandidaat Reagan wel eens ten goede zou kunnen komen.

• Cubaanse vluchtelingen kwamen in opstand in een kamp waar zij tijdelijk waren ondergebracht. Het vestigings-proces ging ze niet vlug genoeg en in protest begonnen ze maar de boel in de brand te steken. "Stank voor dank," zou onze buurvrouw zeggen.

• Er waren ook weer bloedige rellen in Zuid-Afrika waar derassen diskriminatie een vonk in de buurt van een vat buskruit is.

• Ook in de politiek kan 't verkeren. Na de tweede wereldoorlog werd Japan niet veel kans gegeven om militaire kracht op te bouwen. De Japanzen maakten daar handig gebruik van door in plaats van kanonnen radio's, T.V.'s en kleine autotjes te produceren en daarmee geduchte concurrentie te bedrijven. Nu dringen Amerika en China er bij Japan op aan om zich te herbewapenen. Deze verandering van politiek berust natuurlijk op het feit dat Rusland zich in toenemende mate op militaire uitgaven toelegt.

• Ook in Israel was het niet erg rustig. De regering van Begin houdt zich staande maar geruchten van diepe onenigheid in zijn kabinet blijven hardnekkig in de pers verschijnen. Er ontstonden bommen in het bezette gebied ten Westen van de Jordaan. Twee Arabische burgemeesters werden ernstig gewond.

• De Paus was in Frankrijk. Zijn vraag aan de Franse bevolking heeft toepassing en kracht ver buiten de grenzen van dat land. Dit was zijn vraag: "Frankrijk, oudste dochter van de kerk ben je trouw gebleven aan je doop-beloofte?"

• Het persoverzicht werd nogal onregelmatig gepubliceerd de laatste weken. C.C. heeft haar tijdschema veranderd en mij te laat daarvan kennis gegeven. Ik stuur het artikel op donderdag weg en vertrouw dat Tante Pos het voor \$1.17 bij maandag in St. Catharines kan krijgen. Misschien is dat wel te optimistisch gedacht. De rapportkaart van mijn zoon die naareen school gaat geen vijf minuten lopen van ons huis vandaan, werd in het midden van mei verstuurd en bereikte ons op 4 juni. Het was anders een buitengewoon goed rapport, beter dan menig rapport van zijn vader. Carl D. Tuyl

## Extremisten — vervolg

„God's Plan in All the Ages”.

**God's Plan in All the Ages** by Herbert VanderLugt; published by Zondervan Publishing House, Grand Rapids, Mich., 1980; in Canada: R.G. Mitchell, Willowdale, Ont., paperback, 216 pages, prijs: U.S. \$4.95

Ik begon geïnteresseerd te lezen. Maar langzamerhand gingen de weinige haren, die mij overgebleven zijn, rijzen en aan het eind van het boek stonden ze steil overeind. Het ging over de kerk en het Koninkrijk Gods. Steeds meer werd dat Koninkrijk Gods vernauwd tot het 1000-jarig rijk. De kerk bestond niet in het Oude

Testament. De Nieuwe-Testamentische kerk werd een tussengedachte van Jezus, toen de Joden „het Koninkrijk Gods, dat nabij was” verwierpen. Het Koninkrijk Gods was nabij, maar moest nu noodzakelijkerwijs door Jezus uitgesteld worden. Toen werden de discipelen maar naar de heidenen gezonden, na Pinksteren, als een tussenbezigheid, totdat Israel klaar zou zijn om Jezus als Messias te aanvaarden. Dan zou eindelijk Jezus 1000 jaar in het aardse Jeruzalem regeren, wat Hij altijd al van plan was geweest.

In dat duizendjarig rijk zullen ook kinderen geboren worden, maar de dood zal een uitzon-

dering zijn, niet de regel. De eenvoudige Apostolische geloofsbelijdenis over „de opstanding der doden” werd verdeeld over 2 of 3 opstandingen, voor en na het duizendjarig rijk.

Ik werd meer en meer verward onder het lezen. Je moet goed je gedachten erbij houden, want die eenvoudige wederkomst van Jezus werd een ingewikkeld systeem met verschillende opties. Hoeveel heidenen er in het duizendjarig rijk zullen zijn, daarover verschillen de theologen. Wat de Joden betreft, 144,000 schijnen toch wel gauw tot bekerig te komen.

Waar zullen de Nieuwe-

Testamentische gelovigen dan zijn? Die zijn in de hemel. Maar omdat ze met Jezus op aarde zullen regeren, moeten ze wel dagelijks heen en weer reizen tussen hemel en aarde, als „commuters”. Hoe? Ze zullen daarvoor waarschijnlijk geen „mechanical equipment” nodig hebben.

Zover gekomen legde ik het boek met een zucht neer. Ik hoopte, dat niet veel Calvinisten dit boek zullen lezen, want sommigen konden deze voorstellingen wel eens fanatiek gaan verdedigen en misschien wel tot het punt komen, dat ze toch werkelijk voor hun geweten „voelen”, dat ze naar een „Evangelische

kerk” moeten verhuizen, waar deze dingen geleerd worden. Tenslotte, dat andere schema klinkt veel opwindender en interessanter dan die eenvoudige kerkleer van 1 doop, 1 hoop, 1 opstanding, 1 laatste oordeel. De kinderen zullen het ook vast veel interessanter vinden.

Al met al, dank u *Calvinist Contact* voor het toezenden van dit boek. Dan kunnen we er een paar waarschuwingsvlaggetjes om heen plaatsen. En ondertussen stel ik voor, dat we maar bij de gewone Gereformeerde leer blijven. Dat is wel zo goed voor de kerk, en voor uw gezin.

## Dertig jaar ten dienste van etnische pers

Canadian Scene, een niet-commerciële voorlichtingsdienst, is in 1951 opgericht door een groep burgers die tot de overtuiging gekomen waren dat het beschikbaar stellen van artikelen over Canada aan etnische bladen van grote betekenis was. Op die manier konden de immigranten in hun eigen taal over Canada lezen, wat van belang is om hen aan hun nieuwe land te wennen en hen voor te bereiden op goed staatsburgerschap. Er werden vergaderingen belegd met de uitgevers van dergelijke publicaties en het bleek inderdaad dat deze mensen noch de middelen noch de mensen hadden om artikelen over Canada te schrijven en te vertalen.

De eerste publicatie van Canadian Scene werd in zeven talen gezonden aan 31 nieuwsbladen. Thans worden de

artikelen gezonden aan 160 bladen, 55 radio stations en acht televisie stations. De vertalingen zijn thans gratis verkrijgbaar in de volgende 13 talen — Nederlands, Estlands, Fins, Duits, Grieks, Hongaars, Italiaans, Pools, Portugees, Servisch, Slowaaks, Spaans en Oekraïens. Er komen hoe langer hoe meer kleinere groepen van immigranten die eigenlijk ook een vertaling in hun eigen taal zouden moeten hebben. Aangezien het Canadian Scene financieel niet mogelijk is aan deze behoeft te voldoen worden aan deze groepen de Engelse edities gezonden.

In het regelmatig verschijnend *Ottawa Report* houdt Canadian Scene's correspondent in de Parlementaire Pers Tribune lezers op de hoogte van wat er in het Parlement gebeurt en hij besteedt daarbij speciaal

aandacht aan zaken die voor immigranten van belang zijn. Canadian Scene heeft tevens een overeenkomst met verschillende regeringsdepartementen die artikelen beschikbaar stellen voor vertaling en verspreiding.

De bladen die Canadian Scene's artikelen gebruiken, worden over het hele land gevonden. Van Victoria aan de westkust tot Halifax in het oosten. Canadian Scene heeft correspondenten in Vancouver, Winnipeg, Ontario en Montreal. Dank zij deze artikelen hebben de uitgevers van etnische bladen een regelmatige toevloed van feitelijke informatie over Canada — haar geschiedenis, haar volk, haar economie, haar verschillen en haar speciale attracties.

Immigranten dienen echter niet alleen voorgelicht te

worden over zeden en gewoonten, het landschap en werkverschaffing; zij moeten ook vertrouwd worden met onze maatschappelijke diensten, met Engelse en Franse klassen, met scholen, ziekenhuizen, e.d. Zij moeten zich met al die dingen zo vertrouwd voelen dat zij zich thuis gaan voelen. Canadian Scene heeft daarom artikelen verspreid over werkloosheid, verzekering, inkomstenbelasting, pensioenering en ouderdomspensioen.

In de loop der jaren heeft Canadian Scene ook speciale projecten ondernomen. Zo heeft Canadian Scene in 1956 een bulletin uitgegeven in de Hongaarse taal om de politieke vluchtelingen die zich in Oostenrijk voorbereidden op hun emigratie naar Canada voor te lichten over ons land. Dit werd gevolgd door een cursus in de Engelse taal op televisie, een radio cursus in het Italiaans, en een radio serie *Basic Canada*, die tevens vertaald is en in drukvorm verspreid is door Canadian Scene. In 1974 werd *Glimpses*

of Canada, een collectie artikelen van Canadian Scene, gepubliceerd voor gebruik door school bibliotheken, taalcurussen voor immigranten en zg. staatsburgerschaps klassen.

Wijlen J.B. McGeachy, tijdens zijn leven een bekende journalist, was de eerste voorzitter van Canadian Scene. Drie van de oorspronkelijke leden van de Raad van Bestuur hebben ook thans nog zitting in het bestuur: Mrs. B.B. Osler (voorzitster), Mrs. Douglas Jennings (voorzitster) en Dr. John Gellner (Directeur). De andere directieleden zijn Mrs. Hugh R. Downie, Mrs. Ioana Soutzo (vice-voorzitster), Mrs. M.D. Stewart, Glyn P. Allen, Arthur L. Cole, Stephen Davidovich, T.H. Hamill, Dr. Bennett Kovrig, Dr. Karel Cvachovec, John C. Noelen Edgar Simon.

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Canadian Scene wordt financieel gesteund door het bedrijfsleven en door particulieren, en door IODE, een van de organisaties die bij de oprichting van Canadian Scene betrokken waren.

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## CALVINIST CONTACT

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## THANKS

**BRUINSMA:** We wish to express our sincere thanks to our children and grandchildren for what they have done for us to make our 45th Wedding Anniversary an enjoyable evening. Thanks also to our friends and relatives for best wishes and flowers.  
Douwe and Mary Bruinsma, Clinton, Ont.

**ELZINGA:** We would like to express our sincere thanks to our children, grandchildren, great-grandchildren, relatives and friends, for the unforgettable day you gave us on our 50th Anniversary. Also, thank you for the many cards, flowers and other tokens of kindness received. Above all our thanks goes to our heavenly Father for his protecting and loving hand, for he made this all possible.  
Mr. and Mrs. Bouwe Elzinga, R.R. #5, Simcoe, Ont.

**MEYER:** We are thankful to the Lord, that we could celebrate our 40th Wedding Anniversary with our children, grandchildren, and family. We wish to express our sincere thanks to all of you who remembered us.  
Tibor and Grace Meyer, R.R. #4, Bradford, Ont. L0G 1C0.

**SCHOEMAKER:** Gerrit and Lena Schoemaker thank all our children, relatives and friends which made our 25th Wedding Anniversary an unforgettable day. Also thanks for the cards, flowers and gifts. Above all thanks to our heavenly Father who has blessed us, and we pray that he will guide us in the future.  
Gerrit and Lena Schoemaker, R.R. #4, Goderich, Ont. N7A 3Y1.

**SLOOT:** We wish to thank all our children, grandchildren, relatives and friends for everything they did to make our 50th Wedding Anniversary a special time we will long remember. Thanks too for all the best wishes, cards, flowers and gifts we received. We are especially thankful to our heavenly Father for his blessings and his constant care, which have made it possible for us to celebrate this memorable occasion together.  
Mr. and Mrs. Jan Sloot, 44 Westminster Ave., Guelph, Ont.

**VANDER BORGH:** We express our sincere thanks to our children, grandchildren and friends who made our 45th Anniversary an unforgettable one. Also thanks for the many cards and gifts we received. Above all we are thankful and grateful to our Lord who in his goodness spared our lives so that we could celebrate this day together.  
Mr. and Mrs. Solke Vander Borgh, Strathroy, Ont.

**VANDER VELDE:** We wish to express our sincere thanks to our children, grandchildren, relatives and friends from far and near for the best wishes, flowers, cards, etc., on the occasion of our 45th Wedding Anniversary. We thank the Lord who, in his goodness, spared our lives so that we could celebrate this day together.  
George and Rita Vander Velde.

## THANKS

**WIERSMA:** Thanks to the Lord from whom all blessings flow, and thanks to you all who made our 40th Wedding Anniversary an unforgettable one in so many ways.  
Ido and Berendtje Wiersma, 1021 Jobs Lane, Burlington, Ont. L7R 3X5.

**WOUDA:** We thank our children, grandchildren and friends who made our 40th Wedding Anniversary such a joyful day. Thanks for the best wishes, cards, flowers and gifts. But above all, our thanks to God our heavenly Father for his loving care and protection. And we pray that he will be with us in the years to come.  
Fred and Doreen Wouda, (nee Luchtenburg), Beachburg, Ont.

## BIRTHS

**BOER:** Adrian and Jetty praise the Lord for entrusting to them their first child, a son, named TYSON SHAWN, born May 23, 1980. He is the 3rd grandchild for Mr. and Mrs. T.J. Medendorp of Thunder Bay, Ont. and the 19th grandchild for Mr. J. Boer of Papendrecht, Holl. "From birth I was cast upon you; from my mother's womb you have been my God" (Psalm 22:10). 587 Bunting Rd., St. Catharines, Ont. L2M 3A2.

**DYKSTRA:** With great joy and thanksgiving to God, the giver and protector of life, Martin and Ann (nee deGroot) are happy to announce the birth of their son, KURTIS MARK, born May 19, 1980, weighing 3 lbs. 14 1/2 ozs. Kurtis is a grandson for Peter and Tina deGroot of Lethbridge, Alta. and Klaas and Suzanne Dykstra of Owen Sound, Ont.  
R.R. #3, Owen Sound, Ont. N4K 5N5.

**LAARMAN:** God has richly blessed our family with the birth of a daughter and sister, RACHEL LEE, born May 19, 1980. Thankful parents and brothers are: Leo and Janet Laarman (nee Saarloos), Eugene, Julian, and Jonathan. Sixth grandchild for Mrs. Hermanna Laarman of Aylmer, Ont. and seventh grandchild for Mr. and Mrs. Floor Saarloos of Aylmer, Ont.  
R.R. #2, Stratford, Ont. N5A 6S3.

**MOES:** Henry J. Moes and Aaltje Hultink Moes, Schuttertal, West Germany, give thanks to God for providing them with another daughter, DIANA ALISSA JEAN, born on August 25, 1975 in Karlsruhe, West Germany. She became part of our family on July 21, 1979 and her adoption was finalized on April 28, 1980 by German court at Lahr. An older sister for Hilary Jacelynn. Grandparents are Albert and Annie Moes, London, Ont. and Jacob and Hilda Hultink, Renfrew, Ont.; two great-grandmothers, Mrs. J. Hultink-van Beek, Zwolle, The Netherlands, and Mrs. H. vander Galien, Renfrew, Ontario.

**REITSMA:** Sisco and Clara (nee Feenstra) are happy to announce that God has entrusted to their care, MARGARET EVELINA, on May 25, 1980. A welcome sister for Stephen, John, Kathleen, Irene; 30th grandchild for Mr. and Mrs. S. Reitsma, Wommels, Netherlands; 20th grandchild for Mr. and Mrs. John Feenstra, Athens, Ont. 2286 Rembrandt Road, Ottawa, Ont. K2B 7P5.

Announce the good news in C.C., and share it with the rest of us!

## BIRTHS

**ROOSEBOOM:** Ed and Audrey give thanks to the Lord who has enriched their lives with a fine son, EDWARD WILLIAM, born on May 28, 1980. The first grandchild for Mr. and Mrs. William Rooseboom, Zurich, Ont. and the sixth grandchild for Mr. and Mrs. Frank DePutter, Bayfield, Ont. 1794 St. Clair Pkwy., R.R. #1, Courtright, Ont. N0N 1H0.

## MARRIAGES

**LUTTJEBOER-MEPPELDER:** Mr. and Mrs. Hemme Luttjeboer are pleased to announce the marriage of their daughter TRUDY to JOHN MEPPELDER, son of Mrs. M. Hogeveen and the late Harm Meppelder. The ceremony will take place, D.V., on Friday, June 21, 1980 at 3:00 p.m. in the Chr. Ref. Church, Brockville, Ont. Rev. L. Mulder officiating. Future address: R.R. #2, Brockville, Ont.

**MCEWAN-KUIPERS:** Congratulations and love from both families to TERRANCE PAUL KUIPERS and ANITA TRACY McEWAN of Aylmer, Ont., who will exchange their marriage vows, the Lord willing, on Saturday, June 21, 1980 at 3:30 p.m. in the Chr. Ref. Church in Aylmer, with the Rev. W. Suk from Georgetown officiating. The future address of the bride and groom will be: R.R. #2, Erin, Ont.

**MOES-MEYER:** Mr. and Mrs. John Moes of Hagersville, Ont., are happy to announce the forthcoming marriage of their youngest daughter ELIZABETH JOANNE to RICHARD CLARENCE MEYER, son of Mrs. Clarence Meyer and the late Mr. Meyer of Barnston Island, Surrey, B.C. The wedding ceremony will take place, the Lord willing, on Saturday, June 21, 1980 at 4:00 p.m. in the St. Andrew's Presbyterian Church, Prescott, Ont. Future address: 1375 Kensington Parkway, Brockville, Ont. K6V 5X3.

**RIEPMA-KRAMER:** Mr. and Mrs. H. Riepma of R.R. #1, Thanesville, and Mr. and Mrs. H. Kramer of R.R. #2, Dresden, are happy to announce the marriage of their children, BETTY and ERNIE. The ceremony will take place, the Lord willing, on Friday, June 27, 1980 at 7:00 p.m. at the Chr. Ref. Church in Dresden, Ont. Rev. Wm. Renkema of Catacamas Honduras officiating. Future address: R.R. #1, Croton, Ont.

**SYPKES-HASSELAAR:** June 21, 1980, D.V., will be the wedding day of EUNICE and WALTER. The ceremony will take place in Grace Chr. Ref. Church, Chatham, at 3:30 p.m. Rev. Ralph Koops and Rev. John VanOostveen officiating. That the Lord may bless and guide them in their marriage is the prayer of their parents, Mr. and Mrs. Tom Sykes and Mr. and Mrs. John Hasselaar. Future address: 50 Merritt, Apt. #603, Chatham, Ont.

**SCHEPERS-LINKER:** Mr. and Mrs. Henry Schepers of Woodstock, are happy to announce the marriage of their daughter JENNY to BEN LINKER, son of Mr. and Mrs. Clarence Linker of Strathroy. The ceremony will take place, the Lord willing, on Saturday, July 26, 1980 at 3:00 p.m. at the Covenant Chr. Ref. Church, Woodstock, Ont. Rev. H. Eshuis officiating. Future address: 116 Campbell St., Strathroy, Ont.

**VANSCHEPEN-GRINGHUIS:** Mr. and Mrs. Peter Vanschepen and Mr. and Mrs. Jack Gringhuis are happy to announce the forthcoming marriage of their children, DOREEN and JAKE. The ceremony will take place, the Lord willing, on Saturday, June 21, 1980 at 3:00 p.m. in the Calvin Chr. Ref. Church, Dundas, Ont. Rev. J. Zantingh officiating. Future address: Apt. #408, 30 King St. East, Dundas, Ont.

## MARRIAGES

**VAN WIJK-KAMPHUIS:** Mr. and Mrs. Michael Van Wijk and Mr. and Mrs. Bert Kamphuis, are happy to announce the forthcoming marriage of their children, MARY-ANN and GEORGE. The ceremony will take place, D.V., on Saturday, June 28, 1980 at 2:30 p.m. in the Chr. Ref. Church of Clarkson, 1880 Lakeshore Rd. West, Mississauga, Ont. Rev. Henry Lunhof officiating. Future address: 496 Cochrane St., Hamilton, Ont.

**VERVEDA-NAUTA:** Mr. and Mrs. H.W. Verveda of Calgary, Alta., are pleased to announce the forthcoming marriage of their daughter, JANETTE to DOUWE, son of Mr. and Mrs. T. Nauta of Workum, Holland. The ceremony will take place, the Lord willing, on Saturday, July 26, 1980 at 2 p.m. in the Emmanuel Chr. Ref. Church, Calgary. Rev. J. Joosse and Rev. A. Schweitzer officiating. Future address: 3216-51 St., Calgary, Alta. T3E 6R4.

**WERKEMA-VANDERBY:** Mr. and Mrs. K. John Werkema, R.R. #5, Embro, Ont. and Mr. and Mrs. Art VanderBy, 15842-96th Ave., Surrey, B.C., are happy to announce the forthcoming marriage of their children, NELLY and JIM. The Lord willing, the wedding ceremony will take place on Tuesday, July 1, 1980 at 11:00 a.m., in the Covenant Chr. Ref. Church, 410 Lansdowne Ave., Woodstock, Ont., with Rev. J. Van Harmelen of Ceasarea, Ont. officiating. Future address: 7948-122A St., Surrey, B.C.

## ANNIVERSARIES

1955 1980  
Thunder Bay, Ontario  
June 28

"They that trust in the Lord shall be as mount Zion, which cannot be removed, but abideth for ever. As the mountains are round about Jerusalem so the Lord is round about his people from henceforth even for ever" (Psalm 125:1,2 - Wedding text). It is with much gratitude to God that we hope to celebrate with our parents,

HAROLD and ANN BOLT  
(nee Ypma)

their 25th Wedding Anniversary on June 28, 1980, D.V. We pray that they may be blessed with many more happy years together. With much love from their children: Brian Geraldine

Home address: R.R. #3, Thunder Bay, Ont. P7C 4V2.

With much joy and thankfulness to God, we wish to announce the 25th Wedding Anniversary of our parents.

GERRY and RICKIE DEBOER  
(nee Rodermond)  
D.V., June 17, 1980.

It is our prayer that God will richly bless them and continue to guide and keep them in his care in the years to come.

Congratulations and love from the children:  
Marg & Noel Bergeron  
Henry & Carol DeBoer  
Dan DeBoer  
and grandchild: Jeffery DeBoer  
Home address: 1225 Exmouth St., Sarnia, Ont. N7S 1W8.

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# Classified Advertising

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**WANTED:** Small Apartment in London, Ont. by girl student for 12 months, beginning September 1, 1980. Preferably near St. Joseph's Hospital. Janet Hofstee, 42 Boyne Avenue, Listowel, Ont. N4W 3K5, phone: 291-1013.

Calvin graduate pursuing McMaster's MBA requires (furnished) apartment or house to share with preferably non-smoking Christian students as of mid-August. Contact: Selwyn Uittenbosch, 147 Fairview, D.O. Montreal, Quebec, H9A 1V5, (514)-684-0345.

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**SURDEL CARPETS**, the leading floorcovering retail store, in the beautiful Okanagan city of Vernon, is looking for an experienced **RETAIL CARPET SALESMAN**. Christian school and CR church in town. Contact: Mr. C. Vanderwal, 5201-26th Street, Vernon, B.C., c/o SurDel Carpets. Phone: 545-5315.

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## MISC.

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## EVENTS

8th Annual  
Grunneger Picnic  
at Grand River Conservation Area, Rockwood, Ont. Rockwood is located on Highway #7, between Guelph and Acton. Voor Grunnegers en aangetrokkenen. Pavillion is rented in case of rain. Come all Saturday, June 21, 1980, starting at 10 a.m.

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### LET'S PLAY CHESS

Editor: Pete Layer

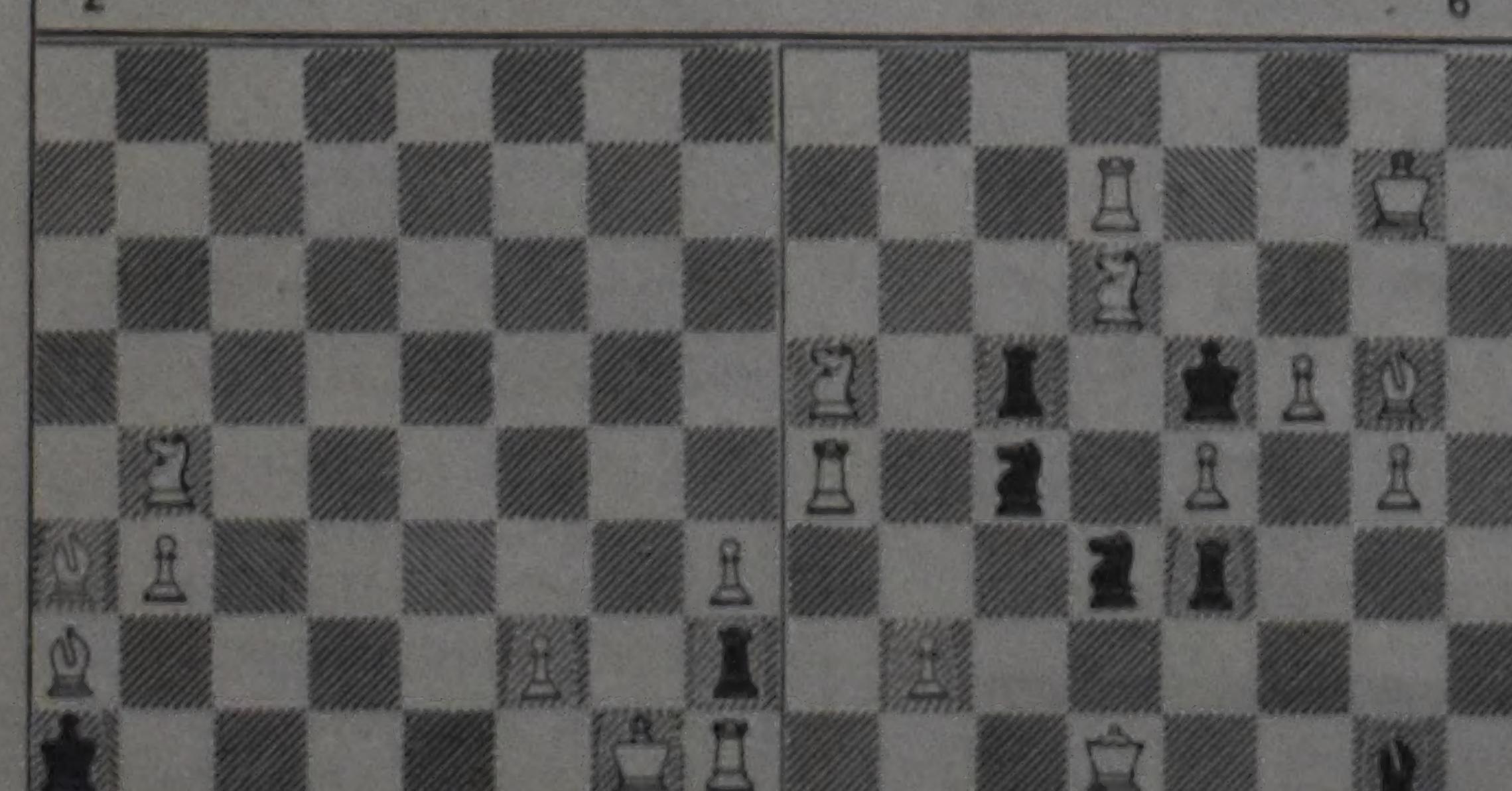
#### SECOND SERIES OF PROBLEMS IN JUNE

#834

Goldschmeling  
Holland, 1948  
2

#835

L.I. Loschinsky  
Russia, 1952  
6



8  
Puzzle

3 pts. 2-mover

11

2 pts.

#### Comments

1. The position shown as #834 is a chess puzzle, not a problem according to the official definition. Your ingenuity is required but not your chessboard, so that this is an ideal problem for summer weather. Number #834 pretends to be a snapshot that was taken during a legal game. White is about to checkmate Black. How?

2. The Russian two-mover, #835, is of the regular type again. Note the harmony that exists between the variations. Please give the key and threat, if any.

3. The deadline for the June problems, #832-835 is July 20 for those solutions postmarked in Ontario, and five days later for those postmarked elsewhere.

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### CALENDAR OF EVENTS

#### Ontario

June 21 Grunneger picnic at Grand River Conservation area, Rockwood, Ont.

June 23-27 The Canadian Reformed Fellowship's summer institute at Ontario Theological Seminary, 25 Ballyconnor Court, Willowdale. Theme is Exposition for the 80s and features five major addresses.

#### Focus on the Family — Film Series

June 18: Film 6: What Wives Wish Their Husbands Knew About Women: The Lonely Housewife.

June 25: Film 7: What Wives Wish Their Husbands Knew About Women: Money, Sex, and Children. Time: 8:30 p.m., in the Guelph Chr. Ref. Church.

#### Alberta

July 2-11 The King's College summer course program.

Aug. 10-17 Edmonton, Billy Graham Crusade.

Aug. 26-28 Choral Workshop at the King's College, with Prof. Karl Hochreiter.

Mr. Houtman of Christian Stewardship Services plans to be in:

B.C. — June 23-28

Alberta — July 2-18

He is available for personal visits.

#### Miscellaneous

June 10-20 Grand Rapids, Mich. Christian Reformed Church of North America synod.

July 20-24 Dallas, Texas. Christian Booksellers Association annual meeting.

### NEXT ISSUE

Dated

Mailed

Deadline for  
classified ads

Deadline for all  
other advertising

Fri. June 20

Wed. June 18

Fri. June 13-10a.m.

Fri. June 27

Wed. June 25

Fri. June 20-10a.m.

Fri. July 4

Wed. July 2

Fri. June 27-10a.m.

Thurs. June 12-10a.m.

Thurs. June 19-10a.m.

Thurs. June 26-10a.m.

## Missions

## Comprehensive survey of Christianity in the dark continent

**The Growth of the Church in Africa**  
by Peter Schalk; published by Zondervan Publishing House, Grand Rapids, Mich.; in Canada: R.G. Mitchell Family Books, Willowdale, Ont., 1979; paperback; 554 pages. Reviewed by Rev. Johan D. Tangelander, Strathroy, Ont.

The growth of the Christian church in Africa during the past one hundred years has been impressive. At the turn of the 20th century the total membership of the church in Africa could claim no more than 3 percent of the population. Only three quarters of a century later, the membership is

over 30 percent. A mission expert predicts that Africa by the end of the century will be "the home of one of the largest Christian communities in the world."

Missions have made a powerful impact in Africa. But the introduction of the Christian faith into this vast dark continent took a heavy toll. Many pioneer missionaries, who arrived on Africa's shores, never survived their first year. Heroic deeds were performed, great sacrifices were made for the Gospel. However, numerous mistakes were also made. Many missionaries remained ignorant of African culture and language.

Dr. Peter Falk, long-time mis-

sionary with a D. Miss. degree from Fuller Theological Seminary, Pasadena, California, and a professor at the School of Theology of Kinshasa, Zaire, shows his understanding of Africa, his appreciation for its culture and its dynamics. The author's work is not only a survey of the historical developments of missions and the African church, it tries to draw our attention to the broader experiences of the Christian enterprise in Africa. He points the way to a missiology that will be meaningful in the African context.

The first eleven chapters are devoted to the historical background of mission and church planting

efforts in Africa. Chapters twelve through fourteen deal with the "conditions affecting the spread of Christianity," "methods of promoting the expansion of Christianity," and the "outgrowth of the Christian movement." In this last chapter, Dr. Falk describes the fascinating features of the African independent church movement, the formation of Christian councils and the ecumenical relations with the Roman Catholic church.

The book contains extensive footnotes, a brief glossary of terms, an excellent bibliography, an index of persons, a geographical index, and a subject index. Each chapter has a number of

questions for study.

For anyone studying or teaching in the area of missions, Dr. Falk's book is a must. It should become a standard text in Seminaries and Bible Colleges. It is well researched, written with great care, and in a non-technical language. For anyone wanting to understand the spiritual roots of the Christian church in Africa, the coming to grips with the contextualization of the Gospel, the struggles with colonialism, tribalism and secularism, this book will be a precious source.

Dr. Falk has rendered the cause of missions a great service by making this book available.

## Evangelism

## Motivating the home front

**Effective Church Planning** by Lyle E. Schaller, published by Abingdon, Nashville; in Canada: G.R. Welch Co., Burlington, Ont., 1979; 176 pages; price: \$7.15. Reviewed by Rev. Johan D. Tangelander, Strathroy, Ont.

Why are there frustrations in churches? How do you deal with a joyless and unhappy Sunday school teacher? Is the rousing of guilt feelings a means of motivation in your church? How does a pastor cause things to happen? Is

he doing all the work himself or does he equip the saints?

Lyle E. Schaller, a consultant with the Yokefellow Institute in Richmond, Indiana, offers churches effective help in solving church problems. With the right motivation, he believes that almost everyone has the potential to have a meaningful function in the church.

The author writes about small-group versus large-group techniques. Do pastors use small-group techniques in managing large groups? If so, the result "is

no effective group life for one-half or four-fifths of the members." A leader of a large group should realize that "the large group normally has a different set of expectations of the leader than those held by the typical small group, and will attempt to adjust his or her leadership style to be responsive to the needs of different size groups."

Why do we need church buildings? Why do people tend to sit in the same pew in church Sunday after Sunday? Each churchgoer has "the normal

human attachment to place."

Instead of a problem-based approach to church planning, Schaller suggests that we should have the potentialities approach as this will tend to cause people to look into the future. He also stresses that guilt motivation is counterproductive. It leads to hostility. "The effective method for recruiting volunteers is to contact prospective candidates individually and directly on a person-to-person basis, rather than to make a mass appeal."

Schaller is not a Reformed

scholar. His concept of the local church is different from ours. I have theological reservations regarding his view of the church. However, as we face the common and specific issues discussed by the author with nearly every evangelical denomination, I suggest that consistory members read this book. One can find in it numerous excellent hints on how to solve problems, recruit helpers, organize programs, and suggestions on budgeting, motivation and other topics relating to the building of an effective local church.

## Bible-study

## Handbook to lands of the Bible

**Discovering the World of the Bible** by Lamar C. Berrett; published by Thomas Nelson Publishers, Toronto, Ont.; 1979; paperback, 608 pages; price: \$12.95. Reviewed by Peter Siuys, Salmon Arm, B.C.

Thus far I have not seen as comprehensive a Bible-lands guide for such a low price, done so well. Most of us consider Israel the main and only Bible country. However, there are at present ten countries in which many biblical events have taken place. This book describes with some detail the important biblical sites where scriptural history took place from Genesis to Revelation. Those countries are: Cyprus, Egypt, Greece, Iraq, Israel, Italy, Jordan, Lebanon, Syria, Turkey, and this book's purpose is to orient the reader to these places. The places of the origin of the Christian faith and sacred places of both Jews and Moslems are embedded in a very rich history which begs to be explored, knowledge of them will assist in obtaining a deeper understanding and love for the Scriptures.

The names of biblical cities and sites are explained in English, even alternative names given and biblical references are added after each description. For instance, the reference under DAN appears as follows: "DAN, (judge), Laish, Leshem, Tell-El-Quadi." Then follows a short history and place description and seven Bible references to the place, such as: "Abraham rescued Lot from Chedolaomer (Gen. 14: 13-16)." The writer is obviously committed to a literal interpretation of the millennium which shows in his choice of biblical references. The structure of the book demonstrates a beautiful, logical order and makes it a clearly interesting and helpful reference work.

The book is of particular value

for travellers to Bible countries. The place names do not follow an alphabetical order but follow the geographical sequence for each particular country. Maps of important cities and sites such as the pyramids, Massada and the Roman forum are numerous and detailed. The advantage of this volume is that a tourist only requires one reference work handy for ten different countries.

There are only a few disadvantages to the book. The stories of

sites and cities are very concise although as uncomplicatedly explained as is possible. It is somewhat awkward that many coloured photographs (which are very beautiful) are not put on the pages they ought to be, e.g., Petra in Jordan is found among pages describing Galilee. I recommend this book to those who wish to use a handy, comprehensive travel guide, to those who do much Bible study, preaching, Sunday school teaching and to those who wish to

obtain a clearer understanding and greater enrichment from the

Scriptures through its geography and history.

## Handbook of the Reformed faith

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